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THE SITE OF THE GARDEN OF EDEN.

WHERE was the Garden of Eden located? Where was the seat of Paradise? In what quarter of the globe are we to look for the cradle of our race? These are questions that have been asked again and again, time out of mind. Philosophers and theologians, historians archaeologists, biologists and zoologists, have taken them up and discussed them in bulky tomes, but none of the answers so far given have met with general acceptance.

A special human interest attaches to these questions, and hence the marked attention they have always received from both the learned and the illiterate. In them there is something that excites our curiosity, and stimulates the spirit of investigation as do few other subjects. They speak of the origin of humanity and of the beginnings of history than which nothing is more fascinating or mysterious.

The questions asked are three in number, but they are in reality one and the same. Paradise and Eden for the purpose of this paper, may be considered synonymous terms and both may be looked upon as the mother-region of mankind.

An answer therefore to any one of the questions propounded, will be for most persons—for all believers in the Bible assuredly—a response to all three, and what is said of one may, in great measure be iterated, and with equal truth, of the other two.

At the very outset we are surprised by the diversity of opinions that have obtained regarding the site of the Terrestrial Paradise, and the various points of view from which it has been considered. A collection of the various notions that have prevailed, and of the opinions that have been defended would form an interesting contribution to our literature, and illustrate some strange phases in the development of human thought. It would, indeed, be difficult to find anything more curious or instructive, or that better exemplifies how hopelessly at sea scholars may be regarding a subject which, at the first blush, would seem to admit of at least an approximate, if not a definitive, solution.

Some of the earlier commentators of the Scriptures, Philo-Judaeus, Origen and the majority of the Alexandrine School viewed Paradise in a mystical and allegorical rather than in a literal sense, although they did not deny the existence of a real Paradise in a geographical sense. According to Philo it typified virtue, whilst according to Origen it was a picture of the soul or of heaven. In their view Paradise was not terrestrial but celestial; the trees spoken of were not trees but angelic virtues; the rivers mentioned were waters of grace; the delights of the garden were the peace and happiness which are fruits of innocence. By many the Paradise described by Moses was regarded as identical with that spoken of in the New Testament, and it was accordingly located in a mysterious region intermediate between heaven and earth but belonging to both.

Many modern exegetists, especially among those belonging to the rationalistic school, or the school of the "Higher Criticism," go much farther than the interpreters of the Alexandrine school, and deny *in toto* the existence of the Garden of Eden as described by the author of Genesis. According to their view the stories of Eden and Paradise are

but myths which are no more deserving of credence than are those of the Greeks, Hindus and Persians respecting the Isles of the Blessed, Mt. Meru and Haraberezaiti. To them the Garden of Eden is but the Hebrew analogue of the Elysian Fields, the Gardens of the Hesperides, the Fortunate Isles of the Greeks; the Asgard of the Scandinavians, and the Kwen-lun of the Chinese; all of which we are told, are as truly mythological in character, and as devoid of foundation in fact as are the tales and legends of the peoples named in respect of their gods, demi-gods, and heroes.

To add to the doubt and confusion introduced by those who refuse to see in the Mosaic Garden of Eden anything beyond myth or allegory, certain representatives of modern thought come forward and tell us that science has demonstrated that there could not have been such a place as the traditional Paradise and that it could not have been the cradle of our race, for the simple reason that humanity has not, as is generally imagined, descended from a single pair but from several pairs. The defenders of this theory—known as polygenists—assure us that the doctrine of the unity of species to which the world has so long pledged its faith, is no longer tenable; that instead of being one, there are many species, of man; and that they not only have no genetic connection with one another but that they originate in different parts of the earth far remote from each other.

It is true, that polygenists are not agreed as to the number of the species into which the *genus Homo* should be divided, or what characters should determine the different species. It is, indeed, difficult, to find any two who agree on these points. According to Virey there are but two species; Professor Louis Agassiz makes nine; Borey de Saint Vincent finds fifteen, while Desmoulins raises the number to sixteen.

By some anthropologists the races or species of men are divided according to the color of the skin or hair; by others according to the form and size of the skull; and by others still according to the size of the facial angle. Again men are grouped according as they have straight or wooly

hair, or according to the combined characters of the hair, cranium and complexion. It may here be remarked that as used by polygenists the terms races and species are singularly vague and confused, and the lines of demarcation drawn by different authors are often as fanciful as their theories are grotesque.

Agassiz divides the earth into nine great regions or kingdoms, which were first peopled by men especially created for these different divisions of the globe. He would have it, however, that all these groups of mankind constituted but one species although descending from different parents, but his opponents, in spite of all his protestations that he was a monogenist, insisted on it that he was a polygenist pure and simple.

At all events, whatever may have been the great naturalist's contention regarding the unity of the human species, his theory made for several points of origin for the human family instead of one, according to the traditional view. There were, therefore, not one but several cradles for humanity; several mother-regions for the progenitors of the countless tribes that now inhabit the world. This view, it is obvious, is entirely subversive of the Adamic origin of the human species, and denies by implication the truthfulness of the Genesiac narrative respecting the Garden of Eden as the birthplace of humanity.

Quatrefages, however, has shown that this "theory which attaches a human race to every centre of appearance as a local product of that centre, ought to be rejected by anyone who sets the least value upon the results of observation."[1] How Agassiz with his vast knowledge, could give his name to a theory that is contradicted not only by zoology and anthropology, but also by ethnology and linguistics, has always been an enigma that many of his friends and admirers have found inexplicable.

Vogt, like Agassiz, contends for different centres of appearance for humanity, but, unlike the Cambridge professor, he

1 "The Human Species." p. 167.

is a staunch believer in the simian origin of man. Vogt is an ardent evolutionist, while Agassiz, to the day of his death, battled against evolution as a theory that was utterly at variance with both the facts of biology and paleontology. Agassiz was a believer in God, the Creator of all things, while Vogt ignores, if he does not deny, the existence of a personal Creator, for the reason, he tells us that there is "no sphere of action for such a being." Not only, according to Vogt, are there manifold species of men indigenous to different and widely separated regions of the earth, but these species are the descendants of certain anthropoid apes, of certain "missing links," connecting man with the baboons and monkeys of the Old and New Worlds. American races of men, he will have it, are derived from American apes, Negroes from African apes, Negritos from Asiatic apes.[1]

Haeckel agrees in the main with Vogt in his evolutionary views respecting the simian origin of man, but inclines to monogenism rather than polygenism. The Professor of Jena denies, however, that there was ever, strictly speaking, a first man, or a first pair, from which all the races of men are descended. Man's first ancestor, far from being the perfect man depicted by Moses or Milton, was but a simple speck of protoplasm, in the form of an humble Moneron or Amœba, which made its appearance on our planet not a few thousands of years ago, but many millions, yea many "milliards of thousands of years ago." He sketches out the genealogy of our race through twenty-two typical, transitory forms, some of which have never had any existence outside of Haeckel's fertile brain, and asks us to accept his fantasies as the latest results of veritable science. He differs from many of his colleagues in advocating but one centre of appearance for mankind. In this respect, at least, he is at one with those who hold the unity of origin of the human species, although the common ancestor of the various races of men, according

1 "Lectures on Man," London, 1864, p. 467. In his *Memoire sur les Microcéphales*, however, the Genevese naturalist carries back the genealogy of man to *one* primeval ancestor.

to Haeckel, is much farther separated in time from those who now inhabit the earth than is Adam, the traditional father of our species. Haeckel's Paradise—he puts an interrogation mark after Paradise, which is rather singular in one who is always so positive in his statements—is located in a hypothetical continent at the bottom of the Indian Ocean. From this submerged continent, of which Wallace declares there isno good evidence, Haeckel would have us believe, are derived the various races and tribes of men who now people the Old World and the New. Lemuria, then, according to Haeckel takes the place of the Garden of Eden as described in Genesis, and an insignificant Amœba replaces the Scriptural Adam as the progenitor of mankind!

Without entering into details it is sufficient to observe here that the theories of Agassiz, Vogt, and Haeckel are very far from meeting with general acceptance. There is no evidence whatever either in favor of polygenism or of the simian origin of man. On the contrary, the more closely the subject is investigated, the more carefully all the facts bearing on the case are scrutinized and compared, the more inevitable becomes the inference in favor of monogeny.

The ablest exponents in every department of science have been and are defenders of doctrine of the unity of the human species. Linnaeus, Buffon, Cuvier, the two Geoffroys, Humboldt, Johann Müller, Quatrefages and Mivart have, from purely scientific data, demonstrated that all the evidence, so far adduced and collated, proves, in the most unmistakable manner, that there is but one species of man, and that the teaching of science regarding the specific unity of mankind is identical with that of Scripture. Polygenism, therefore, may be dismissed as an hypothesis which is not only untenable, but as one which is not sustained by any of the sciences that are appealed to in its defence. With truth then does Winchell declare "the plural origin of mankind is a doctrine now almost entirely superseded."[1]

Even so ardent a polygenist as the distinguished linguist Pott, of Halle, is compelled to affirm, "I must declare,

1 Pre-Adamites, p. 297.

although with regret, that there is nothing in philology which is directly opposed to the derivation of all men from a single primitive pair, and the prospect of one day demonstrating such origin by decisive arguments drawn from linguistics cannot be ignored." For this and other similar reasons, which it were easy to adduce, we may consider the unity of the human species as one of the accepted teachings of science as well as one of the admitted dogmas of general Christian belief.

What has been said of polygenism may likewise be predicated of the theory of the animal origin of man. Not only is it not proven, but all positive evidence is decidedly against it. No "missing link," no pithecanthropoid, no *alalus*, connecting man with any species of catarrhine apes, or other irrational mammal, has yet been discovered, and, judging from the systematic and zealous yet fruitless search that has been made for such a link, in all parts of the world, we may safely conclude that it never will be forthcoming.

I make this declaration not because I have any prejudices against the theory of evolution as applied to plant life or to animals other than man, for I have none. Evolution is a theory which, like any other theory, must stand or fall, according as it is supported or not supported by the facts on which it is supposed to rest. So far is it from being established that many of the most eminent authorities in contemporary science hesitate to give in their adhesion to the theory as currently taught. It is indeed a plausible and a fascinating theory, but is it warranted by a correct interpretation of nature? We might allow it to be or not to be. But even if demonstrated it has nothing to do, as far as the evidence now stands, with the evolution of man. There is nothing in organic evolution properly understood that is irreconcilable either with Scriptural teaching or Christian orthodoxy. All statements to the contrary proceed from either scientific or hermeneutical myopia, or both together. For it is a notable fact that in the Mosaic account of Creation the word *bara*—to create from nothing—is used only three times, first in the creation of inorganic matter, secondly in

the creation of animal life, and lastly in the creation of man into whose face was "breathed the breath of life." As far, then, as revelation is concerned there is nothing in a theistic view of evolution excluding man that any orthodox Christian may not accept. On the contrary, far from being opposed to the theory that animal and plant life is developed and differentiated by the operation of natural causes, the words of the Sacred Text seem to imply it, if they do not express and corroborate it. But be this as it may, whatever views we may entertain respecting the evolution of plants and animals we are still entitled to hold to the traditional belief that man is not only specifically one but also that he was specially created with all his noble powers of mind and soul, and not evolved from some lower form of animal life.

Some years ago, in an address delivered before the Anthropological Congress in Vienna, the eminent pathologist and anthropologist, Professor Virchow, certainly not biased in favor of Scriptural teaching, greatly shocked some of the more radical of his evolutionary friends by asserting that "Since the Darwinian theory of the origin of man made its first victorious mark twenty years ago we have sought for the intermediate stages which were supposed to connect man with the apes; the proto-man, the *pro-anthropos* is not yet discovered. For anthropological science the *pro-anthropos* is ever a subject for discussion. At that time in Innspruck the prospect was, apparently, that the course of descent from ape to man would be reconstructed all at once; but now we cannot even prove the descent of the separate races from one another. At this moment we are able to say that among the peoples of antiquity no single one was any nearer to the ape than we are. And at this moment, too, I can affirm that there is not upon earth any absolutely unknown race of men." These declarations Virchow has reiterated and emphasized on various occasions since, and they may be accepted as the latest word that science, not theory, has to say on the simian origin of humanity.

The unity of human origin is then a fact. The Bible declares it, science confirms it. The special creation of our

first parents is also a fact. Scripture attests it and science allows it. These facts being admitted we have eliminated from the discussion two elements of difficulty that we need not further consider.

There was then a first man. There was a primeval pair from which all the rest of mankind have descended. Humanity, then, had a birthplace. There was consequently a Paradise, a Garden of Eden, as declared by the Scriptures, and as disclosed by the traditions of so many nations and races of men.

But the question again arises: Where was this mother-region of our race? Where was the Garden of Eden of which Genesis speaks? In what part of the world shall we look for this Paradise of delights of which sages have spoken and of which poets have sung? It must have been somewhere on the earth's surface. It will not do to say that such a birthplace for humanity is a myth and never had any existence. From what precedes it is clear that such a supposition is not only ungrounded but absurd.

Some have thought that the question could be answered off-hand, from the indications given by the Bible alone. Others have fancied that the data of science were quite sufficient to settle all doubts regarding the matter. Others again are like Hudibras, who

> "Knew the seat of Paradise,
> Could tell in what degree it lies,
> And as he was disposed, could prove it
> Below the moon, or else above it."

In the minds of some the question is encumbered with insuperable difficulties, and a reply to the queries raised is in the very nature of the case impossible. In the minds of others these same difficulties are brushed aside by a majestic wave of the hand, and the exact spot occupied by the Garden of Eden is at once pointed out. There are those who despair of ever knowing more about the matter than we know now, whilst there are others who anticipate the early discovery of some Chaldean tablet, some Accado-Sumerian monument, or

some antediluvian record that will give full details and settle, as if by magic, all further controversy.

Truth to tell, there is scarcely a region on the earth's surface in which the Garden of Eden has not been located at one time or other. Some have imagined that it was at the Pole in the "faerie North," others at the Equator; some have placed it in Siberia, others in Peru. It has been located in the places now occupied by the Caspian Sea and Lake Van, on the banks of the Ganges, and in the island of Ceylon. Hebron, Damascus, Jerusalem, Babylon have each been considered as situated on the identical spot where our first parents were created and where they fell. According to Credner the Garden of Eden was in the Canary Islands; according to Hasse it was in Prussia on the shores of the Baltic. Herder imagined it to have been in Cashmere, Wellhausen opined that it was farther East, while de Bertheau held that it was in the north of the continent. Livingston sought for it in equatorial Africa and hoped to find it at the head waters of the Nile, if he could but be fortunate enough to discover them. Daumer maintained that it was in Australia, whence man emigrated to America, and thence to Asia and Europe by way of Behring's Straits. The terrestrial Paradise of the old Celts was in Avalon, a sea-girt isle of the North; whilst the Paradise of the Jewish commentators who have followed Josephus and mediaeval Hebrew exegetists is "in the very centre of the earth, somewhere in the shadowy East, far removed from the approach of mortals."

Galindo places the primitive home of our race in the New World; H. L. Morgan makes the valley of the Colombia river the Garden of Eden, the "seed-land of the Ganowanian family," whom, it seems, he regards as autocthonous. Dr. Rudolph Falb, by a careful study of the Quichua and Aimara languages, fancies that he has discovered such a close relationship between them and the Aryan and Semitic tongues that he is warranted in concluding that we must look to the lofty plateaus of Bolivia and Peru for the cradle of the human race. Professor D. G. Brinton, in a recent lecture expresses his belief that the first home of

our race was either in Western Europe or Northern Africa. From the time of Cosmos Indicopleustes, who flourished in the sixth century, to our own, travelers and explorers have sought for the Garden of Eden, and geographers have indicated on their maps the places they imagined it should occupy.

Sir John Mandeville, who made his celebrated journey to the East in the early part of the fourteenth century, places Paradise "beyond the land and isles and deserts of Prester John's lordship." "Of Paradise," he says, "I cannot speak properly for I was not there . . . . . I repent not going there, but I was not worthy." "But," he continues, "Terrestrial Paradise, as wise men say, is the highest place of the earth, and is so high that it nearly touches the circle of the moon there as the moon makes her turn."

Again, he tells us, "You shall understand that no mortal may approach to that Paradise; for by land no man may go, for wild beasts that are in the deserts, and for the high mountains and great huge rocks that no man may pass by for the dark places that are there; and by the rivers may no man go, for the water runs so roughly and so sharply, because it comes down so outrageously from the high places above, that it runs in so great waves that no ship may row or sail against it; and the water roars so, and makes so huge a noise, and so great a tempest, that no man may hear another in the ship though he cried with all the might he could. Many great lords have essayed with great will many times to pass by those rivers toward Paradise, with full great companies; but they might not speed on their voyage; and many died for weariness of rowing against the strong waves; and many of them became blind, and many deaf, from the noise of the water; and some perished and were lost in the waves, so that no mortal man may approach to that place without the special grace of God."[1]

Columbus, as we learn from his letters, thought he had found the site of the Garden of Eden, in what is now Venezuela or Colombia. True, he was not aware when he wrote that he had discovered a new Continent. He was under the

1 "The Voyage and Travaile of Sir John Mandeville," chap. xxx.

impression that he was on the east coast of Asia, the ocean-laved shores of far-off Cathay. He accepted as true the traditional belief which located Paradise in farther India, or yet more to the eastward, and was fully persuaded that he had, in the Orinoco, discovered one of the rivers that watered Eden.

Writing to his royal patrons, Ferdinand and Isabella, of the region at the head-waters of the Orinoco he says, "I have no doubt, that if I could pass below the equinoctial line after reaching the highest point of which I have spoken, I would find a much milder temperature and a variation in the stars and in the water; not that I suppose that elevated point to be navigable, nor, indeed, that there is any water there; indeed I believe it impossible to ascend thither, because I am convinced that it is the spot of the earthly Paradise whither no one can go but by God's permission." Continuing, he adds, "There are great indications of this being the terrestrial Paradise, for its site coincides with the opinions of the holy and wise theologians whom I have mentioned; and moreover, the other evidences agree with the supposition, for I have never either read or heard of fresh water coming in so large a quantity in close conjunction with the water of the sea; the idea is also corroborated by the blandness of the temperature; and if the water of which I speak does not proceed from the earthly Paradise, it appears to be still more marvelous for I do not believe that there is any river in the world so large or so deep. "The more I reason on the subject," he concludes, "the more satisfied I become that the terrestrial Paradise is situated on the spot I have described; and I ground my opinion upon the arguments and authorities already quoted. May it please the Lord to grant your Highnesses a long life and health and peace to follow out so noble an investigation, in which I think our Lord will receive great service, Spain considerable increase of its greatness, and all Christians much consolation and pleasure, because by this means the name of our Lord will be published abroad."[1]

Unger considered Paradise as situated in the lost Atlantis.

1 "Select Letters of Christopher Columbus," translated by R. H. Major F.S.A. pp. 136-142.

Ignatius Donnelly does the same. Accepting Plato's account of it, as given in the Timaeus, as so much veritable history, he attempts to show, not only that Atlantis was the Garden of Eden, but that it was also the only possible centre of distribution for the various races which now people the Old and the New Worlds. And more than this. "Not only," he avers, "was it the original home of mankind, but it was likewise the focus whence have eradiated all our cereals and most useful plants and fruits and all our domestic animals. Here too, he claims, many of the most valuable inventions which have ever blessed our race had their origin.[1] In a word, if we are to believe Donnelly, Atlantis was the home of art, science and literature, and the people who inhabited it not only enjoyed all the peace and happiness of which the ancient poets speak as being the lot of the privileged mortals of the Golden Age, but they were the prototypes of the gods, demigods and heroes of a later and less fortunate period.

M. Mayou, in an ingenious article in a late number of *La Nouvelle Revue*[2] argues that the Desert of Sahara embraces what was once the Garden of Eden. What is now a bleak and arid waste was once, he believes, a land of marvelous beauty and fertility, watered by large rivers and meandering streams; covered with rich verdure and luxuriant vegetation; densely populated and the happy home of a peaceful and contented people. A new reading of Genesis in the light of certain hieroglyphical inscriptions of the twelfth dynasty regarding the pyramid of Cheops will, he assures us, solve the mystery that has so long enshrouded the monument Gizeh, and reveal the reason why all attempts hitherto made to locate the Paradise of Scripture have proved futile. The Nile, he will have it, formerly flowed through Sahara, where it divided into four branches, constituting the quadrifurcate river of Genesis. At this time the people of Egypt, who, even then, were a powerful and a highly civilized nation, suffered from lack of water, and cast about for increasing their supply of this all-important element. They obtained it

1 See "Atlantis, The Antediluvian World," chap. ix.

2 *Les Secrets des Pyramids de Memphis*, April 15, 1893.

by deflecting the course of the Nile, and directing it through their own country. By making a large cut or ditch through an elevation near Khartoum, they appropriated to themselves the waters of the great reservoirs of equatorial Africa, and shut off from their neighbors in Sahara the only source of irrigation on which their country could depend. It was thus man and not God, who closed Paradise and made entrance into it impossible, by taking from it the water that gave it fecundity and life.

Mr. F. W. Warren, Count Saporta and others, basing their opinions on certain forced interpretations of various ancient legends and traditions, and on the results of scientific explorations of the regions within the Arctic Circle, reach the conclusion that the first home of our race was in the circumpolar North. The investigations of botanists declare the singular, but as yet inexplicable fact, that "all the floral types and forms revealed in the oldest fossils of the earth originated in the region of the North Pole, and thence spread first over the northern and then over the southern hemisphere, proceeding from north to south." The writers just mentioned make the same contention for the world's fauna. And why not? they inquire. Are we not justified in locating humanity's birthplace where the animals and plants which serve man and on which he subsists and which have accompanied him on his migrations over the earth's surface, are known to have originated? "Only from the circumpolar regions of the North," affirms Count Saporta, "could primitive humanity have radiated as from a centre to spread into the several continents at once and to give rise to successive emigrations toward the south. This theory best agrees with the presumed march of the human races."[1] At the Pole of the earth, therefore, "the sacred quarter" of the world, "the navel of the earth," "the mesomphalos," the *umbilicus orbis terrarum*, are we to look for the long lost Eden, for the cradle of our race. There where the *aurora borealis* is seen in all its splendor, under a canopy formed by palpitating and waft-

1 *Popular Science Monthly*, Sept., 1883, p. 678.

ing draperies, quivering curtains and shining streamers of prismatic hues of matchless brilliancy and varying intensity, our first parents spent the first happy days of their existence and there, amid a frozen desolation lie buried the "hearth-stone of humanity's earliest and loveliest home."[1].

From the foregoing opinions, entertained at various times, the reader can infer how prominent a part wild conjecture, unbridled fancy and love of learned paradox have played in the numerous investigations that have been made with a view of determining the geographical seat of Paradise. And, be it remembered, allusion has been made to only a few of the opinions that have in times past been promulgated respecting humanity's pristine home. Nearly a hundred different theories regarding the location of the birthplace of our race have been advocated at one time or other, nearly all of which are now discarded as improbable or ridiculous.

Must we then look upon the Garden of Eden as a philosophic myth, as many have done, and can we find no place for it but Utopia? Because we refuse to believe that it was located on some elevated plateau of the Andes, or on the top of some mountain in farther India, or in the desert of Sahara, or in the fabled Atlantis, or in some mythical Hyperborian land which has been icebound for the past million years or more, must we abandon all further quest for this "sacred quarter" of the world?

Or—and here we run against another objection—must we believe that such a place is "past finding out," because, forsooth, a certain school of modern scientists will have it that man has been on earth far longer than is commonly supposed according to the traditional view. Must we accept as demonstrated the current teachings regarding the antiquity of our race that are based on a few skulls, flint-flakes, and arrow-heads found in sundry parts of the Old and New Worlds, and conclude that all reputed indications as to man's cradle-land are misleading and that all vestiges of his early sojourn on our planet are obliterated?

1 "Paradise Found," p. 433, by W. F. Warren.

In view of the diverse and conflicting opinions that have been held by the foremost exponents of science concerning certain finds which have been made during the past few decades, one should hesitate about giving an affirmative answer to these questions.

Most of our readers are familiar with the controversy that raged a few years ago about the flint flakes discovered by Abbé Bourgeois at Thenay, and the proof they were fancied to give to the theory of Tertiary man. Tertiary man is now utterly discredited by all sober-minded scientists. Our readers will remember, too, the sensation occasioned by the discoveries of the Neanderthal man who was variously estimated to have antiquity of from several hundred thousand to less than a hundred years. And they are not ignorant of a discussion which is still going on respecting the age of certain flint-flakes and implements found at Trenton on the banks of the Delaware—remains which, according to some archæologists, attest for the aborigines of New Jersey an antiquity of ten or twenty thousand years, while other equally competent experts assert that there is not a scintilla of evidence that such remains date back more than a few centuries at most.

Again, no one who makes any pretense of keeping abreast with current discussions in science can be ignorant of a controversy now going on between astronomers, physicists and mathematicians on the one side, and certain geologists, biologists and archæologists on the other, regarding a question—the age of the earth—that has a direct bearing on the antiquity of the human species. Lord Kelvin, Professors Tait and Newcomb, George H. Darwin, M. Faye, Clarence King and others assure us that reasoning from calculable data the age of the world, instead of counting hundreds of millions and billions of years, as many geologists and biologists assert, cannot exceed ten or twenty million years at most, and that, consequently, the period during which man has existed on earth must of necessity be proportionally brief. Until, therefore, geologist, biologists and archæologists can agree among themselves as to the interpretation of the facts

with which their respective sciences deal, and until they can disprove what now seem to be undeniable conclusions of physics, mathematics and astronomy: until in word, they can establish by certain proofs that the traditional view of the recent origin of man is not well founded, we may feel at liberty to maintain that his appearance does not antedate the time assigned to this event by a legitimate interpretation of the Septuagint Version of the Hebrew Scriptures. Such being the case we have the age of our race reduced from the untold aeons of Darwin and Hæckel, and de Mortillet, to a period that does not cover, at the outside, more than ten or twelve thousand years.

It is easy then to see how human history may extend back to our first progenitor; how we may have reliable traditional knowledge of the conditions of life and place of abode of our first parents, and how, in a word, history and tradition, aided by modern research, may enable us to determine, at least approximately, humanity's cradle-land, the Garden of Eden of the Bible.

Just here we encounter another difficulty that requires explanation. Primitive man, it is objected by many modern writers, if not the offspring of some anthropomorphic ape; if not "descended from a hairy quadruped furnished with a tail and pointed ears, probably arboreal in his habits," as Darwin describes him, was far from approaching the Mosaic or Miltonic ideal which has so long flattered our vanity. Primitive man, far from being the type of physical perfection and intellectual power and moral excellence we have been wont to regard him, was, we are assured, but little removed, either in moral or physical character, from the Orang-outang; was as far below certain African and Oceanic negroes as the latter are inferior to the Teutonic or Pelasgic types. These premises being taken for granted, the conclusion is drawn, that if Genesiac man is a myth, the Garden of Eden is also a myth.

But is it certain that this new view of the condition of primitive man is correct? Is there any evidence that he was the brutal, groveling savage that he is so often pictured to

have been ; that there was a time when, in the words of a German writer " people were unable to make any conceivable distinction between a plant and a man?" One can safely and unhesitatingly affirm that there is no more evidence for such a view of primitive man than there is for polygenism, or the simian origin of our race, or for the vast antiquity so often claimed for the human species—theories, which, if not all discredited, certainly do not repose on the firm foundation of thoroughly attested, irrefragable, scientific facts.

So far, not a single fact has been disclosed by the study of the various races of men, civilized and savage, which cannot be explained as well by retrogression from a higher type, as by development from a lower one ; that devolution and subsequent partial progress, it may be, cannot account for as well as evolution. Even Renan is forced to admit that there is not a single example in all history evidencing the passage of any people by its unaided efforts, from a state of savagery to a condition of civilization. Taking history as our guide—and it is our only safe guide in the premises—we cannot go back to a time when man was either physically or intellectually on a lower plane than he is now ; or when he was not capable of as high ethical conceptions as he is to-day ; or when his religious nature was less elevated or responsive than it is at present. We may go back to the beginnings of history and even to the prehistoric past and man is civilized. This is the lesson taught by the excavations of Schliemann at Mycenæ and Hissarlik, not to speak of similar investigations made elsewhere in the Orient by other explorers. The Egyptians, as we first know them, far from being savages, were the builders of temples and monuments that are still the admiration of the world. Assyria, Chaldea, Babylonia, as shown by the marvelous discoveries in the valleys of the Tigris and Euphrates during the past decades, were not inferior to Egypt in civilization or culture, and there is similarly incontestible evidence for believing that their predecessors, the Accadians and Sumerians, were equally enlightened and advanced in all the more important arts of life.

That the antediluvians, and the patriarchs, and the imme-

diate descendants of our first common father were less highly endowed physically and intellectually; that their moral and religious conceptions were of a lower order science cannot assert, because science, as science, can know nothing without the aid of history, and history, as just stated, but confirms and amplifies the indications of Scripture.

It is not my purpose to urge the opinion of De Maistre, who contended that the civilization of primitive man was of the most advanced and splendid character: to maintain that Adam and his immediate descendants had all the advantages of what we now denominate civilization; that they enjoyed all the refinements of luxury in the way of food, dress, furniture, habitation, means of locomotion—the product of ages of invention and industry—which are so characteristic of our age; that they were distinguished by the culture of which we boast so much; that they excelled in art or literature, or were noted for their zeal in promoting the cause of science, or forwarding the progress of invention and discovery. Far from it. The civilization which we set so much store by, and which has its drawbacks as well as its advantages, is the fruit of slow and gradual evolution; the accumulated results of hundreds of generations of labor and experience; the heritage developed by the expenditure of thousands of years of the world's best thought and energy. But what I do maintain is that primitive man was neither the debased and grovelling brute of certain contemporary anthropologists, nor the magnificent savage of Rousseau—a being whose desires were confined to the gratification of his physical needs and passions, who was mild and impassive, and utterly indifferent to either good or evil. Prescinding from the supernatural state to which, according to Scripture, man was raised, and the original grace of which theology speaks, reason and science, not to speak of the unanimous testimony of the ethnic traditions of our race, tell us that man—as he came from the hands of his Creator—was physically a perfect specimen of humanity endowed with all the gifts of mind and soul necessary to enable him to govern the family of which he was the chief, and to instruct its members in their

duties toward God and toward one another. *Homines Sylvatici*, the first men undoubtedly were in the sense that they lived in forests and on plains, and not in palaces and cities. Ignorant they unquestionably were of the most, if not of all of the arts of life that we now deem indispensable. They could neither read nor write. Their language, probably monosyllabic, was undoubtedly of the simplest character. It was, as we may believe, a human invention, and not a divine institution. The Creator undoubtedly endowed man with intelligence and the faculty of speech, and in this sense it may be asserted that language is of divine origin. He gave man the instrument of speech, but there is no evidence that He did more than this. Still less is there any evidence that He was the immediate Author of the first language spoken by our race, that language for which a certain school of philologists have so long been seeking, and from which, they will have it, all other forms of speech are derived.[1] But notwithstanding this, they were still—those who were true to the lessons of the father of humanity—physically, morally, and intellectually, the peers, if not the superiors, of any of their descendants. Far from being just a little above the brutes they were rather but a little below the angels. They were men of perfect physique and of almost god-like intelligence. Considering the degeneracy of the race as compared with the original type, one can truly say of man as he now is that he is, in the words of Emerson, "but a dwarf of humanity," "a god in ruins."

Again, the much mooted question as to the geographical seat of Eden comes to the fore. Has modern research done anything toward clearing up the mystery which has so long

1 The view that spoken language is a human invention and not a divine institution, is not, as is so often imagined, entirely a modern one with Catholic scholars. It was held and defended by St. Gregory of Nyssa, in the fourth century, as will be seen in his twelfth book *Against Eunomius*. The essence of language, as all know, is an intellectual activity known as the *verbum mentale;* while actual speech, the *verbum oris*, is the external manifestation of thoughts by articulate sounds. God undoubtedly gave our first parents the power of speech, the *verbum mentale*, but there is no reason to believe that He also endowed them with the *verbum oris*, and much less that He constructed for their special behoof a complete and perfect language.

enveloped the Paradisaic home of our race, or are we to renounce forever all hope of even an approximate solution of the enigma ?[1]

Leaving out of consideration the vagaries of certain transformists and polygenists ; discarding the dreams of eccentric speculators and paradox-mongers, it may be asserted of a truth that the general consensus of the highest and most trustworthy authorities, in every department of inquiry is agreed on locating the cradle of humanity somewhere in Western Asia.

Quatrefages, the eminent anthropologist, is disposed to consider the lofty plateau of Pamir as the original hearthstone of mankind. This is also the view of the distinguished orientalist, François Lenormant.[2]

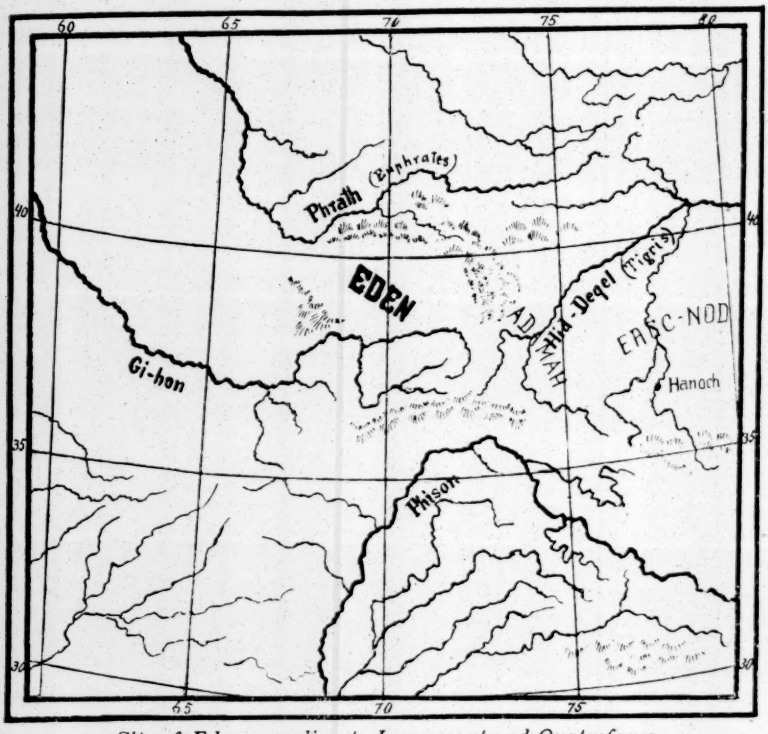
According Lenormant the four rivers—the Phison, Gehon, Tigris and Euporates—which watered Gan-Eden or Paradise, were what are now known as the Indus, Oxus, Tarin and Jaxartes. Here, too, curiously enough, on this "Roof of the World," on this "Central Boss of Asia," is the spot where the Puranas locate the primeval Aryan Paradise, the holy Mount Meru ;—the centre, according to Parsi traditions, whence radiated the first Aryan migrations, and one of the regions of the earth which even Mohammedan teaching has assigned as the cradle-land of our species.

The theories, however, of Quatrefages and Lenormant, plausible as they may appear from certain points of view, and cleverly advocated as they are by their originators, do not find much favor with the generality of scholars. The concurrent testimony of the majority of investigators who have most profoundly studied the subject unites in proclaiming the basin drained by the Euphrates and Tigris as the almost certain mother-region of the human family. It is here that the author of Genesis locates the Garden of Eden.

It will not do to say that the testimony of the Bible is ruled out of court, because in the estimation of so many it is regarded as a divinely inspired record. It is here considered

1 "The Human Species."—pp. *175-177*.
2 "*Histoire Ancienne de l'Orient*," Tom. I, p. 104.

simply as a historical document, composed by one who knew whereof he wrote, and whose narrative, humanly considered, bears every indication of having been founded on information that was perfectly reliable, and drawn from traditions which were fresh and carefully preserved by the descendants of the Patriarchs. Neither will it avail to object that the authenticity of Genesiac account of Eden has been impaired by



Site of Eden according to Lenormant and Quatrefages.

modern criticism or proven to be unworthy of credence. Such statements, as all know, have been made, but assertion is not proof, nor is conjecture demonstration.

Nor again can it be argued that the time which intervened between the creation of our first parents and the date of the composition of Genesis was so great as to preclude the possibility of simple tradition being adequate to preserve in their integrity all the facts of the Mosaic narrative.

When we realize the power of memory as illustrated in the conservation and transmission from generation to generation of the noble epics of Homer; when we reflect that the "Rig Veda," which is four times the length of the Iliad, was preserved intact from age to age and is still preserved by the unaided memory; when we bear in mind that the great body of Vedic literature, stupendous as it is in volume, has been perpetuated and handed down to us by oral traditions despite the fact that the art of writing has been known in India for twenty-five centuries; when we remember that there is yet a class of Hindu priests, who still learn the contents of their Sacred Books "as their ancestors learnt it thousands of years ago, from the lips of a teacher," we shall experience no difficulty in understanding how the author of Genesis could give an accurate account of what so profoundly affected the first representatives of our race. Only a few generations existed between Adam and Moses and it would be preposterous to assert that the Hebrew lawgiver could not have an exact traditional knowledge of what took place in antediluvian times, when we know of what wonderful feats the disciplined memory is capable in other matters that are more difficult and far less important.

Yet more. When we consider how admirably and unexpectedly recent explorations in the valley of the Nile and in the plains of Mesopotamia have illustrated and corroborated so many passages of Holy Writ; how Egyptian inscriptions and Chaldean tablets have illumined and explained what before was unintelligible and seemingly at variance with the known facts of history, we may justly hesitate about accepting the latest hypothesis the "Higher Criticism" may urge against the authenticity of Genesis because, forsooth, some passages in the text may not admit of ready or certain interpretation. And then, too, when we remember what has been accomplished in exegesis since Layard, and Botta, and Smith and Rawlinson, began their epoch-making investigations, we can form some estimate as to what the future has in store in the way of buried records regarding the history of the patriarchal world.

For the reasons indicated, therefore, and for others which need not be specified we can, I insist, safely trust to the declarations of the Genesiac narrative regarding the location of Eden, and find in it our best guide toward answering the long vexed question of humanity's first abode.

In following the Bible it is quite evident that the site of the Garden of Eden must have been somewhere between the sources of the Euphrates and the Tigris and the *embouchure* of these rivers in the Persian Gulf. There can be no doubt about the topography of Paradise thus far. These two rivers are specially mentioned as among the four which watered the Garden of delights. It is true that Renan and others will have it that the Tigris and Euphrates here mentioned were named after other rivers, probably in Northern India, which, long ages before, were known by these names. It has also been surmised that both these names were substituted for names entirely different, which have long since been forgotten. There is, however, not the slightest trace of genuine evidence for either of these assumptions. But the great difficulty for those who accept the indications of the Scriptural account of Paradise, and believe that the Euphrates and Tigris of Genesis are identical with the rivers that at present are so named, is the identification of the two other rivers mentioned, viz. the Phison and the Gehon.

Many scholars and theologians, among them the erudite Dom Calmet, locating Eden in the high lands of Armenia, where the Euphrates and Tigris take their rise, have imagined that by the Phison and the Gehon are to be understood the Phasis and the Araxes. But the great objection to this theory is that these rivers, which have entirely different sources and are totally disconnected, can by no legitimate construction of the narrative be considered as being branches of one parent stream.

The distinguished orientalist, Sir Henry Rawlinson, one of the founders of the science of Assyriology, places Eden in the land of Eridu, in Babylonia—a land celebrated in Chaldean hymns both for its great fertility and singular beauty. According to this view the Djuha, which flowed by the city of

Eridu, would be the Gehon, and the Arahter would be the Phison, while the other two rivers—the Tigris and the Euphrates, which now water the plains of Babylonia—are the identical rivers of that name referred to in Genesis. Rawlinson's view is substantially the same as one put forth two centuries ago by Huet, the learned bishop of Avranches, and maintained by such eminent scholars as Morin, Bochart and others of their contemporaries. It has much in its favor, but in the present status of the question is less probable than other views that have been advanced.

Some twelve years ago Friedrich Delitzsch, professor of Assyriology in Leipsic, published his remarkable book—*Wo lag das Paradies*—in which he advanced the opinion that the Garden of Eden occupied the same site on which was subsequently built the city of Babylon. According to his theory, which is very ingeniously devised and defended, the Phison and Gehon of Scripture were no other than two canals—the Pallacopas and the Schatt-en-Nil. The former, which was a large and navigable canal, answering to the Phison, started from the Euphrates below Babylon, and following the course formerly taken by the Euphrates itself finally emptied its waters into the Persian Gulf. The other canal, called by the Arabs Schatt-en-Nil—likewise large and navigable—starts from the left bank of the Euphrates at Babylon and constitutes the Gehon. It afterwards returns to the parent stream near the confines of central and southern Babylonia. In spite, however, of the array of interesting facts marshalled together in support of his thesis and the air of plausibility he has been able to give to his arguments, Delitzsch does not seem to have as many supporters of his theory as it was at one time supposed he would have. His proffered explanations of the Genesiac narrative are often rather suggestions of difficulties that in the present state of knowledge are simply unanswerable.

Going further southward we come to another locality which has often been looked upon as the true site of Paradise. This is the land intervening between the confluence of the Tigris and the Euphrates and the Persian Gulf. Into the

Shatt-el-Arab, formed by the union of the Euphrates and the Tigris, flow two other large rivers, the Karun and the Kerkhah—the former of which, it is contended, corresponds to the Phison, and the latter to the Gehon. Both these rivers, as well as the Euphrates and Tigris, admirably conform to the descriptions of them given in the second chapter of Genesis. The Karun especially has all the characteristics of the Phison. Originating in the mountains of eastern Persia, it traverses formations of metomorphic and crystalline rocks in which are found not only gold but also the minerals which are supposed to answer to the onyx and bdellium of the Sacred Text.[1]

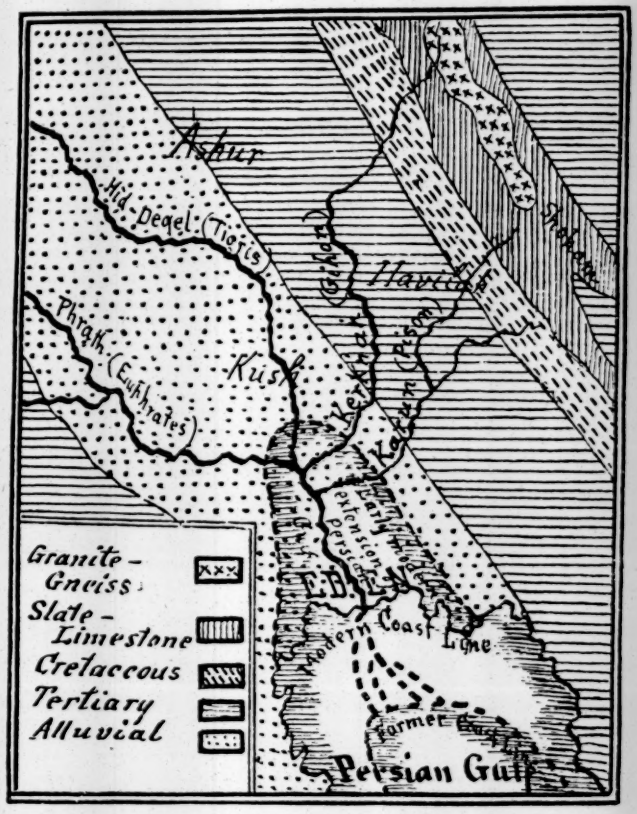
An objection has been urged against this site on the ground that the words of Scripture appear to imply that Paradise was not below the confluence of the four rivers, as this view demands, but rather above the point whence they diverge. To this it may be replied that too much stress seems to be laid on this difficulty which, after all, is more apparent than real. The meaning to be attached to the words will manifestly depend greatly on the location of the author of the Edenic narrative at the time of writing, and the point from which he is supposed to have viewed the site of Paradise. They may therefore be interpreted to mean that Eden was situated below the point of affluence of the four rivers and not above their point of affluence as is generally supposed.

Another objection—and by most people supposed to be an unanswerable one—against locating the Garden of Eden in the basin watered by the Shatt-el-Arab is that the land between the confluence of the four rivers and the Persian Gulf, was at the time of Moses either a dismal uninhabitable marsh or was entirely submerged.

There is, no doubt, good reason for believing that within historic times the Persian Gulf extended much farther northward than it now reaches; that not only much of the southern Chaldean plain was under the sea, but that all the four Paradisaic rivers entered the gulf at different points. This,

1 Cf. chap. iv of Modern Science in Bible Lands, by J. W. Dawson.

however, does not invalidate the argument in favor of the Garden of Eden having been located south of the confluence of the Euphrates and the Tigris. For if it is a fact that the country in this section was entirely submerged in early historic times, it is equally certain that since the advent of man on earth the Babylonian plain extended much farther



southward than it does at present. For there is incontestible geologic proof that in the beginning of the human period not only was Europe and Western Asia more elevated than they now are, but also that much of the northern portion of the Persian Gulf was occupied by dry land, much higher and better drained than the land which now borders the sea in

this vicinity. At the close of the Pleistocene period, and prior to the appearance of man, the Shatt-el-Arab was longer than it is at present; the country through which it passed was not only elevated above its present level, but was also, as we may conceive, highly fertile, well wooded and covered with luxuriant vegetation of a subtropical character. The climate was mild and equable and the environment was all that could be desired to make this spot an ideal home for the first representatives of our race.

Such a view does not, as may be urged, necessarily presuppose a greater antiquity for man than orthodoxy is willing to concede. The elevation and depression of the northern coast line of the Persian Gulf do not, as the Uniformitarian school of geologists contend, imply the aeons which have been claimed for them. On the contrary, as has been demonstrated by the recent investigations by Howorth and Prestwich,[1] there have been since the advent of man on earth abrupt and transitory elevations and subsidences over large continental areas. At the close of the "Mammoth Age" which was subsequent to the appearance of man, according to most geologists, there was, says Howorth, "a very violent and widespread dislocation of the earth's crust, which led to the upheaval of some of the loftiest mountain chains," and with this, as he supposes, was immediately connected the latest epoch of mountain building, by which the Himalayas and Cordilleras, the Ural, Altai and Thian-Shan Mountains were tilted up to their present heights. "Such an upheaval," he asserts, "was accompanied by an equally rapid and substantial subsidence in other places, of which there is much evidence."[2]

Here then at the long last we have found the object of our quest. In the basin drained by the Shatt-el-Arab, on the northern border of the Persian Gulf, at the extreme south of old Babylonia, so famous in history—the theatre of so many

1 Cf. Prestwich in the "Proceedings of The Royal Society," vol. liii, 1893, and Howorth's two learned and interesting works, "The Mammoth and the Flood," and "The Glacial Nightmare and the Flood."

2 *Geological Magazine*, 1892, p. 63.

political, social and religious revolutions, and the trysting place of humanity's first intellectual jousts—must we locate the Garden of Eden. Here, too, we find the prototype of the Elysian Fields, the Gardens of the Hesperides, the Isles of the Blessed, the Olympus, the Centre of the Earth—the Omphalos—of which poets have sung and of which all peoples have their traditions.[1]

This sacred spot, while answering fully to the description of the Genesiac narrative, at the same time meets all the requirements of theology and satisfies all the exigencies of history and science.

All the indications of authentic history points to this spot as the cradle of our race. It was here indeed that history was first written; it was in this land that the first libraries were formed; it was in the capitals of Mesopotamia that literature essayed its earliest flights.

From this spot went forth those streams of humanity that have long since reached every nook and corner of the habitable earth. From this quarter of the globe have come all our most useful plants and cereals—wheat, rye, oats, barley,—and most of our domestic animals. Hence have proceeded the cow, the hog, the sheep that supply us with food and clothing; the horse, the ass and the camel, that carry our burdens and the ever faithful dog, man's vigilant protector and friend.

1 After the above was in print, I was pleased to find what is essentially a confirmation of the views advocated in this paper, in the latest work of the illustrious orientalist, Prof. A. H. Sayce, of Oxford. In "The Higher Criticism and the Verdict of the Monuments," p. 95, this distinguished scholar writes of the site of Eden as follows:

"The scenery, however, is entirely Babylonian. The Eden itself, in which the garden was planted, was the plain of Babylonia. This we now know from the evidence of the cuneiform texts. It was called by its inhabitants the Edinu, a word borrowed by the Semites from the Accado-Sumerian *edin*, 'the (fertile) plain.' To the east of it lay the land of the 'Nomads,' termed Nod in Genesis, and Manda in the inscriptions. The river which watered the garden was the Persian Gulf, known to the Babylonians as 'the river,' or more fully 'the bitter' or 'salt river.' It was regarded as the source of the four other rivers whose 'heads' were thus at the spots where they flowed into the source which at once received and fed them."

It is toward this point that all the lines of human thought converge as to their natural centre. Thither must linguistics look for a solution of many of its riddles. To this favored portion of the world must ethnology go if it would read aright the affiliations of the various races and the countless tribes of human kind. Here alone have the traditions of the great Euphratean Valley their proper interpretation, and here alone have the myths which have so long puzzled Orientalists their full significance.

The Garden of Eden is not then "a bit of mythical geography" as it has so often been denominated. It is a fact and one of the most interesting and important, and suggestive facts of all history; the open sesame which explains many facts that were else an enigma; the thread of Ariadne that prevents us from losing ourselves in "the labyrinth of fanciful theories and in the chaos of clashing opinions," in which the lot of the modern searcher after truth is cast.

No; the story of the Garden of Eden is not, I repeat it, a mere fiction. It is a trustworthy narrative which, in the words of a distinguished French writer, "gives us, under the form of infantine poesy, the first page of the moral history of humanity; of that history which has for documents not simply a few flints, more or less perfectly fashioned, but all that survivance of a divine life in the human soul manifested by its aspirations and its dolors, and by that universal sentiment of forfeiture which is evidenced in all mythologies, and which is the dominant aspiration of all religions."

And, strange irony of fate! It is in close proximity to the spot here indicated for the seat of Paradise that those who are most opposed to the Biblical account of man's origin have been compelled, by the overmastering indications of science, to locate the birthplace of our race. For not far to the south of the lower Euphratean basin is situated Haeckel's hypothetical Lemuria,[1] a submerged continent of which, as already stated, there is no satisfactory evidence, and whose existence, even if proven, would throw no more light on the Biblical Eden than is afforded by the area contended for in this paper. Where the Euphrates, therefore, empties its

1 "History of Creation," vol. i, p. 361 and vol. 2, p. 326.

waters into the Persian Gulf, or at a point not far remote, was it that "the Lord God planted a Paradise of pleasure from the beginning wherein he placed man whom he had formed."[1] This is the sacred spot which tradition, history and science, with no uncertain voice, designate as the land wherein lived the men of the "Golden Age," as humanity's first, and fairest and happiest home.

J. A. ZAHM, C.S.C.

Notre Dame University.

DAILY MASS.

One Mass is worth more than all the treasures of the world.—*B. Leonard of Port Maurice.*

The Mass is the abridgment of divine love and the compendium of all the benefits conferred on men.—*St. Bonaventure.*

Necessario fatemur, nullum aliud opus adeo sanctum ac divinum a Christi fidelibus tractari posse, quam hoc tremendum mysterium.—*Conc. Trid.*

"IF I were a parish priest," recently exclaimed a fervent convert, "it seems to me that I would never rest until the great body of my parishioners were habitual attendants at daily Mass." "If you were a parish priest," replied a pastor who had overheard the remark, "you would in all probability be very well satisfied if your people habitually attended Mass even on Sundays and holidays." The pastor presumably looked upon the convert as a sort of visionary enthusiast, wrapped up in a longing for unattainable ideals, and impatient, as converts are ofttimes wont to be, of low standards of piety among their brethren in the faith. The convert possibly regarded the pastor as a priest not overburdened with that zeal for the glory of God and the salvation of souls which his profession calls for, and his ordination presupposed him possessed of. The judicious reader will perhaps be of the opinion that the remark of the layman was

1 Genesis, II, 8.

as natural and intelligible as the reply of the cleric was flippant and inadequate.

It is assuredly not surprising that an intelligent observer should be struck by the glaring inconsistency between the belief of all Catholics concerning the Mass, and the practice of a great many of them as regards attendance thereat. Thoroughly convinced that the oblation of the adorable Sacrifice is the central fact of all Christian worship, how can Catholics nevertheless manifest, as to the matter of taking an actual part in the oblation, so lamentable an indifference. For, that thousands and thousands of the faithful *are* indifferent in this respect, it would be futile to deny. Even among the sterling Catholics who form perhaps the majority of every parish, men and women faithful in the performance of all essential duties, "good, practical Catholics" as we are wont to call them, how many are there not who entirely neglect the daily performance of the grandest and most efficacious of all acts of piety.

When the celebrant of the week day Mass, in the average parish of the land, turns around to say "Orate, fratres," what proportion of those who without notable inconvenience could be present are really there to join their prayers to his? Yet all his people firmly believe that at the altar is being consummated the most sublime and most beneficial sacrifice possible on earth or in heaven. With a certainty precluding all shadow of doubt, they know that "when the beams of the morning sun come in at the windows of the church, and fall for a moment into the uncovered chalice, and glance there as if among precious stones with a restless, timid gleaming, and the priest sees it, and the light seems to vibrate into his own heart, quickening his faith and love, it is the Blood of God which is there, the very living Blood whose first fountains were in the Immaculate Heart of Mary." [1]

That the Mass is the holiest of acts and the most pleasing to God, that it is potential beyond all other acts in appeasing the divine anger and *victoriously* combatting the forces of

1 Faber, "The Precious Blood."

hell, and that of all conceivable sacrifices it is incomparably the most fruitful of graces and blessings to men on earth and of relief and solace to the souls in purgatory, these are truisms familiar as household words to every adult Catholic, yet sadly inoperative as to their influence upon the conduct of many. Daily attendance at the oblation of the unbloody Sacrifice is certainly the best of all devotions. Whose fault is it that it is so very generally neglected? Primarily and principally, doubtless, the fault of the faithful themselves; but in a measure, also, and sometimes in a large measure, the fault of the pastors as well.

It may be taken for granted that in every parish there is to be found a considerable number of fervent souls, genuinely religious men and women, who are so far consistent Catholics that they habitually consider salvation to be the paramount affair in life, who daily acquit themselves of the obligation of seeking God's assistance in prayer, and who approach, every few weeks, the tribunal of penance and the Holy Table. That such people do not in addition frequently, not to say habitually, attend week-day Mass, is probably due to one of two causes: Either the opportunity is wanting, or their pastors have not sufficiently impressed upon them the excellence of the practice and the incalculable advantages to be derived therefrom. While the latter cause is undoubtedly the more common, the former is not so rare as is desirable, and all too frequently one is made aware of the existence of both.

The pastor who wishes to see an appreciable number of his people present at the daily Mass, must make up his mind to celebrate regularly every morning, and to celebrate at a fixed hour. Nothing will more speedily reduce his week-day congregation to a mere handful than their uncertainty as to the question whether on a given morning, the Holy Sacrifice will be offered or not. If he omits celebrating once or twice one week and two or three times the next, if it is no uncommon experience for the assembled parishioners to wait half an hour or more and then be informed that "Father Edward is indisposed this morning," it is tolerably certain

that the number of attendants will sooner or later dwindle to a few saintly women whose piety is proof against all disappointments, and whose charity possibly attributes to Father Edward's indisposition a gravity that is non-existent.

Apart from any strict obligation resting upon a pastor to celebrate as frequently as he can, obligation incurred by the reception of stipends, by promises, etc., he can hardly be allowed, in the matter of omitting to say Mass, the same latitude as might be given to a simple priest who is free from the burden of a pastoral charge. Yet even the simple priest is advised to celebrate as often as is possible. The advice is based on reasons which the Venerable Bede thus groups together: "The priest who, being prevented by no legitimate reason, does not celebrate, deprives, as far as in him lies, the most Holy Trinity of the greatest glory and most signal honor that can be rendered to it; the angels of a sovereign joy; sinners of their pardon; the just of the aids and graces which they need; the souls in purgatory of a considerable relief; and the Church of the spiritual benefit of Jesus Christ Himself, of the supreme remedy."

The truly zealous pastor will not only afford his parishioners the opportunity of hearing Mass as often as he reasonably can; he will, moreover, offer the Holy Sacrifice at the hour best suited to the convenience of the majority of those desirous of being present. His celebrating a half-hour or an hour earlier, or later, than the time which his personal preference would select, he will account a trivial sacrifice, amply compensated for by the additional worshippers thereby drawn to the house of God, for the glorification of His name and their own spiritual and bodily welfare.

Once the hour is determined, however, the parish priest will best consult the interests of his people and best insure the attendance of an increasing congregation by observing the strictest punctuality in beginning Mass at the appointed time. As a general rule, it is mistaken charity to postpone Mass, even on Sundays, for ten, fifteen or twenty minutes, because the church is not well filled, or the members of the choir are not all present; and on week-days the priest will

lose nothing by displaying all the promptitude of the most exact business man. A daily Mass known to be celebrated invariably at six o'clock is far more likely to be participated in by a numerous congregation than one understood to begin "about six o'clock," a phrase in which the qualifying term suggests probable tardiness of uncertain duration, and which in any case wants the definiteness and precision that satisfies the orderly mind.

Regularity and punctuality on the part of the celebrant, then, are the primary requisites to the general practice, in any parish, of this devotion to the daily Mass. If these were the sole requisites there would be but little cause for complaint, since in the overwhelming majority of parishes these conditions actually exist. That something additional is needed to draw the people in appreciable numbers to the morning Sacrifice is evident from the pitifully empty churches in which day after day the tremendous Mystery of Calvary is renewed. This additional, and equally essential, condition is the vivid realization by the faithful of the incomparable excellence of the Holy Mass; a living, practical belief in the untold blessings of which its devout attendants are the recipients; a firmly settled conviction that to treat the Holy Sacrifice with indifference, to abstain from taking part in it when one can readily do so, is an act of genuine folly. To animate the faithful with such sentiments and to persuade them to act in conformity therewith, is surely the duty of their spiritual father, of the pastor whose mission it is, not merely to seek out and bring back to the fold the lost sheep of his flock, but to lead all his sheep to rich and abundant pasturage.

This is an age of special devotions, of sodalities, unions, apostleships, confraternities, arch-confraternities, and pious associations of all kinds. Excellent as the purpose of each may be, it is quite conceivable that a pastor may doubt the expediency of indiscriminately recommending to his people such a multiplicity of devotional exercises, and may hesitate about warmly endorsing the practice of any considerable number of them. Granting, however, that he is desirous of

seeing his parishioners devotional at all, that he believes in the advisability of their performing any other acts of piety than those which are of strict obligation, it is difficult to imagine him feeling hesitancy in recommending as frequent attendance as possible at the oblation of the august Sacrifice of the altar. Here, surely, he is secure and need have no scruple as to the wisdom of his action. Here is a subject upon which he may insist, in season and out of season, with the certitude that he is not overstepping the bounds of due discretion. Here, if he desires a hobby, is one which is perfectly safe and which he cannot pursue too assiduously. If, in the zealous advocacy of certain other devotions, the warmth of one's feelings may give rise to occasional exaggerated statements concerning their excellence and advantages, here is no such danger,—on the sublimity of the Mass, and on the benefits resulting to those who hear it devoutly, exaggeration is impossible.

While it would be a work of supererogation, if not an act of impertinence to the reverend readers of the REVIEW to insist at any length on the various considerations likely to prove effectual in winning the faithful to a more general practice of this salutary devotion, a brief reference to one or two topics may prove so far useful to the younger clergy as to suggest some lines of thought to be pursued and plans of arguments to be developed.

And first, through the Holy Sacrifice of the Mass, we must adequately accomplish the main purpose of our existence. To honor and glorify God is the principal destiny of all created beings, angelic and human, animate and inanimate. "Praise ye him, all his angels; praise ye him, all his hosts."[1] "Every one that calleth upon my name, I have created him for my glory."[2] "Let all thy works, O Lord, praise thee."[3] God's glory, in a word, is the ultimate *raison d'être* of the universe and all it contains—and, in greater degree or less, that glory has been given to Him ever since the morning stars praised Him together, "and all the sons of God made a

1 Ps. cxlvii, 2. 2 Is. xlii, 7. 3 Ps. cxliv, 10.

joyful melody." Now all the honor which the angels have ever rendered to God by their homage, or men have ever given to Him by their virtues, penances, and martyrdoms, is as naught compared to the glory which God receives from the celebration of a single Mass; and this infinite honor may be paid to the Heavenly Father by the humblest mortal who devoutly attends the Holy Sacrifice.

Considered as a sacrifice of petition, the Mass is clearly the most efficacious means of securing the blessings of God, temporal as well as spiritual. "Amen, amen, I say to you: If you ask the Father anything in my name, he will give it to you."[1] If anyone may confidently expect the fulfilment of this promise of Jesus Christ, it is surely he who, actually present at the oblation of the Lamb of God, not only asks in the name of Jesus, but has his petition presented to the Father by Jesus himself. As a sacrifice of propitiation, the Mass, being the unbloody renewal of the bloody Sacrifice of Calvary, has an equal salutary effect, "the remission of sins." "Let us go, therefore, with confidence to the throne of grace, that we may obtain mercy and find grace in seasonable aid."[2] Reconciled by this "clean oblation," God grants the grace of penance to sinners guilty of grievous offences, and suffuses with the full light of pardon souls stained by only venial faults. Finally, as a sacrifice of satisfaction, the Mass, according to St. Thomas, has the power *ex opere operato* to remit the temporal punishment due for our sins, because by it "the fruits of the bloody Sacrifice of the Cross are distributed and received in the same abundant measure." This atonement, still due to God after the guilt of sin has been remitted, must be made either by voluntary penance and other satisfactory works here, or in the cleansing fires of purgatory hereafter. Could there be any stronger motive to induce the faithful to throng to the sacrificial altar as often as they may?

"The tinklings of the Mass-bell, like new-creative words," says Father Faber, "change the whole aspect of the uncon-

1 John xvi, 23. 2 Heb. iv, 16.

scious world. Unknown and unsuspected temporal calamities are daily driven away, like clouds before the wind, by the oblations of the Precious Blood . . . . . Let us leave off the calculation, and contemplate in quietude the ocean of painstaking graces, of vast satisfactions, and of kingly expiations, into which the daily Masses of the Church outpour themselves, lighting the patient darkness under ground, flashing up to the skies as so much additional light and song, and beautifying the poor, exiled earth in the eye of the all-holy heavens." While these graces, satisfactions, and expiations undoubtedly benefit all the children of the Church, they are just as undoubtedly applied in most copious superabundance and with most plenary effect to those of the faithful who take actual part in the offering of the Sacrifice.

If the convert whom we quoted in the opening paragraph of this paper, had the foregoing considerations in mind, then his remark was clearly neither irrational nor extravagant. Many a pastor expends considerable energy on movements far less beneficial to his people than would be the promotion of a fuller attendance at daily Mass ; and there are comparatively few parishes, perhaps, in which the pastors could not by the exertion of a little earnest, zealous effort, speedily bring about a notable increase in the numbers of their morning congregations. It is, of course, purely a question, not of obligation, but of devotion, and of devotion that does not interfere with the performance of other duties of one's state in life. We readily grant that the devotion is impracticable to very many Catholics whose time is not at their own disposal ; but we believe also that it is quite practicable to thousands of Catholics who habitually neglect it. Pretexts for absenting oneself are easily discoverable ; but in sober earnestness, no Catholic really believes that the economy of any household ever suffered, or the prosperity of any business man ever waned because the wife or husband gave one half hour of the day's forty-eight to the worship of that God on whose Providence our life and health and happiness depend.

It is pertinent to add that one unfailing result of a priest's strenuous efforts to spread this best of all devotions among

his people, is his own fuller realization of the sublime dignity of the Sacrifice whose unworthy minister he is, and his proportionately greater care that the effects of the Mass *ex opere operantis* may increase in fruitfulness from day to day. Even were this the only result attainable, his zeal would be abundantly rewarded; for he cannot too sedulously shun the danger of celebrating with irreverence, inattention, or a lack of actual devotion. Viewed from any standpoint the practice of attending daily Mass is thus thoroughly commendable; to flock and pastor alike, it will surely prove a source of innumerable benedictions.

ARTHUR BARRY O'NEILL, C.S.C.

THE PAULINE PRIVILEGE IN OUR FACULTIES. (FORM I, ART. II.)

"*Dispensandi cum gentilibus et infidelibus plures uxores habentibus, ut post conversionem et baptismum, quam ex illis maluerint, si etiam ipsa fidelis fiat, retinere possint, nisi prima voluerit converti.*"

THE Catholic Church recognizes as valid a marriage between persons not baptized. It is a union instituted by God from the beginning of man's creation, and as such it is sacred, although lacking the sacramental character which elevates it, through the special application of Christ's merits, from a natural to a supernatural act.

Unbaptized persons are not within the jurisdiction of the Church; hence, whilst she recognizes the legality of the natural contract to which they have bound themselves as husband and wife, she does not consider their state in her special legislation until one of the parties, or both, enter her fold; for only then is she required to exercise her ministry as guardian of the sacrament.

When both husband and wife are simultaneously ad-

mitted into the Church of Christ, it is easily understood how their marriage contract is only strengthened by assuming a sacramental character. But when one party is converted to the true faith, whilst the other remains infidel, two contingencies are open. Either the unbaptized party acquiesces in the conversion without hindering the Catholic in the free and peaceful performance of his or her Christian duties; or else, the change of one member turning to the service of God for conscience sake provokes the other member to opposition, whence arises a spirit of aversion and malice, or even open blasphemy against the Creator. In the latter case we have a bond, originally designed by God as a means of peace and mutual help, becoming a constant and forced occasion of sin, which, in this instance, implies an attempt to step between God and the truth-seeking soul, endangering that union to which every man is bound at the peril of his soul.

In such circumstances the discipline of the Church, based upon the explicit teaching of St. Paul to the Corinthians, has ever been, that, if the unbaptized husband or wife is not willing to live peacefully with the newly converted party, they are free to separate and are at liberty to marry again.[1]

This privilege is called by theologians the "Pauline Privilege," and arises in principle from a conflict between a divine and a natural right, in which the latter is made to yield to the former.

Our purpose here is to call attention to a particular application of this privilege, as set forth in that clause of our Faculties, which is placed at the head of this paper. The precise meaning and purpose of this *facultas dispensandi* is somewhat

1 If any brother have a wife that believeth not, and she consent to dwell with him, let him not put her away

And if any woman have a husband that believeth not, and he consent to dwell with her, let her not put away her husband.

For the unbelieving husband is sanctified by the believing wife; and the unbelieving wife is sanctified by the believing husband: otherwise your children should be unclean, but now they are holy.

But if the unbeliever depart, let him depart. For a brother or sister is not under bondage in such cases; but God has called us in peace, etc.—I Cor. vii, 12–17.

involved, and in attempting a very brief explanation we avail ourselves of the excellent commentary of P. Jos. Putzer.[1]

Marriages between persons not baptized are of common occurrence in the United States. Besides the multitudes educated in the atmosphere of atheism who have no religious belief whatever, there are the Friends, the Jews, and latterly a considerable influx of Mahometans, whose belief excludes baptism from their symbolism. Among these, polygamy, forbidden by State-law is common, in so far as they admit civil divorce *a vinculo*. Several successive decrees of divorce operate to secure the civil rights of parties to marry repeatedly whilst previous husbands or wives are still living. But the Catholic Church does not so regard marriage. What God has united, only He, and not the mere concession of a civil magistrate can separate. In the tribunal of the Church, therefore, as in that of God, the first marriage between unbaptized persons stands valid, and every subsequent attempt at a legitimate union is null and void. That first marriage can only be broken by the Pauline Privilege, as already explained, in the case where one of the parties becomes a Catholic by receiving the Sacrament of Baptism, whilst the other is unwilling to cohabit peacefully with the newly converted husband or wife.

But is the convert, who has been previously divorced one or more times, and thus has practically several husbands or wives living, free to abandon these unions indiscriminately? Is the convert bound to the second marriage when the first consort refuses to cohabit peacefully; and if the second refuse, is he bound to the first, or to any subsequently attempted alliance?

The Apostolic Faculty answers the question. A convert, after having received baptism, is free to choose among those to whom he previously pledged his troth that one who may be willing to embrace the true faith with him, provided his first wife is not disposed to do so. This applies equally in the case of the wife with regard to her divorced husband, and all subsequent attempted marriages.

1 Commentarium in Facultates Apostolicas.—Edit III. Ilchestriae, 1893.

What has been said of divorced cases (successive polygamy) is of course true with regard to converts from Mahometanism or Mormonism who practice simultaneous polygamy.

Although this privilege of separating is open for an indefinite period to parties who live in disparity of religion (an unbaptized person and a Christian), yet when once such persons have obtained a dispensation from the impediment of *disparitas cultus* they are newly bound to each other, and the right to separate with liberty to marry again ceases.

But in all cases where the Pauline Privilege is to operate, the Church requires an express guarantee that the unbaptized party is actually unwilling to live peacefully, as explained above, with the newly converted consort. In order to have this guarantee, even where a civil divorce exists, it is necessary to make a written statement informing the unbaptized party that the Catholic consort will consider himself or herself free to enter another matrimonial alliance with a Catholic, or to take religious vows, etc., unless the unbaptized party become a Catholic, or at least consent to live peacefully with the convert in the free exercise of his or her faith. This statement is called *Interpellatio canonica*, and should be addressed in the case of polygamistic marriages to each of the parties with whom matrimony had been attempted.

The present faculty implicitly declares, however, that the *Interpellatio* need only be made in the case of the *first* marriage, which was really valid; and that since a separation has already taken place, the only question to be asked the non-baptized member is, whether he (or she) will embrace the Catholic faith, and, if this be consented to, the convert is bound to return to his first alliance.

We may remark here in conclusion that the unwillingness of the unbaptized party to dwell peacefully with the newly baptized Catholic need not have for its expressed reason the faith of the convert. Any antagonism which points to a separation as desirable for the common peace would be likely to develop into opposition to the faith and religious practices of a Catholic, and hence becomes sufficient cause for the application of the Pauline Privilege. (Lehmkuhl, Theod. mor. vol. ii, n. 706, 2.)

The *Interpellatio* is not to be made until one of the parties has actually become a Catholic by being baptized. Furthermore, the present faculty has no application in cases where one of the parties becomes a Catholic and the other receives baptism in a sectarian religion.

THE PRIEST IN HIS RELATIONS TO CHURCH AND SOCIETY.

WE have no "Mass priests" in this country. Our rank and file of rectors and elect permanent rectors, forming a nucleus for proper parish priests in the near future, have their relations to the Church, teaching and taught, minutely described in Moral Theology and in the course of Canon Law, as likewise by the *monita* of Pastoral Theology.

But the Church, considered apart from its individual earthly head and members, has a subsistence as a corporate whole. Nor is she, thus viewed, merely an abstract being—she is a bride from heaven, given to mortal man. That mortal man is especially the priest, consecrated at her altars, plighting to her his troth and going forth a belted knight to sing her beauty and defend her cause.

A poet-priest, styled by Rev. Matthew Russell, editor of the *Irish Monthly*, the "Laureate of the Blessed Virgin," goes so far in his loving familiarity with his patroness as to call himself "her lover and her spouse." How much more literally cannot, nay, must not every priest, equal by his office, and superior by his dignity, to St. Joseph, claim fealty to his chosen love upon earth, and be publicly acknowledged as her true though humble, her devoted bridegroom, never to be divorced?

There is a clerical custom in the Tyrol, which can scarcely be charged with unpoetical incongruity, since it seems to be practised by the most pious and conscientious. There, a newly-ordained priest is allowed to choose some innocent

girl-child, of eleven or twelve years of age, who shall be privileged to act as a God-bride at the *Primiz* or the solemn celebration of the clergyman's first Mass. The little betrothed is decked with delicate orange blossoms, and carries a bouquet of jessamine, eglantine and white roses in her lily hands. The bridal veil fans her cheeks and half conceals, half reveals the glances of the innocent eyes. Maybe, as in the earthly nuptials, which the Church favors so delicately and sublimely by assigning the betrothed pair, as very ministers of the great sacrament to one another, places of honor in the sanctuary—so, in this spiritual bridal, the innocent kneels on a *prie-dieu* in the sanctuary, not removed more than the length of the arm from the touch of the vestments of the virgin priest about to ascend the altar and consummate the Sacrifice of love. *Sacramentum hoc magnum est: ego autem dico in Christo et in ecclesia.* (Ephes. v, 30.)

The priest is *alter Christus*, and the Church is his true and only spouse.

I.

QUALIFICATIONS AS FATHER AND JUDGE.

Man is happy, individually, according to the measure of his attainment of his end, and racially, as he succeeds in projecting his personality into the future by the progeny of his body or of his soul. The eloquent Father Thomas Burke, in one of his subtly beautiful sermons, argues that Christ the Lord redeemed the whole race of mankind by His infinitely meritorious Passion; but had still to apply that Passion to each individual's sanctification by uniting Himself with each in the Most Blessed Sacrament. Likewise, the priest appears the most closely united with the Church in his personal character, in order, principally, to complete his own sanctification by this heavenly union, through which he participates in the merits and graces of the divine Bridegroom, and in the powers and privileges of the mediatorship. *Interpres ac mediator Dei et hominum constitutus*—the duties

of which offices are defined to be, *praecipua sacerdotis functio.*[1] A priest's own happiness is, without a shadow of a doubt, bound up inextricably with his personal sanctity, which, again, cannot be dissevered from the sanctification of his portion of the flock of the Lord Christ. But a very few of the means which he is to employ toward attaining this double end can here be noted.

WE ARE CLERKS AND BOOKS ARE OUR TOOLS.

Books are a clergyman's tools. He wants but few and those of the aptest for every day use. Whatever may be the appositeness of the dictum, "Timeo virum unius libri," it seems certain to many of our best men that outside of four volumes there is scant satisfaction to be procured from so-called meditation books. These four are the Scriptures, *Imitatio Christi*, Spiritual Combat, and St. Ignatius' *Exercitia.* As to spiritual reading, as many more think they practice a fair modicum by reciting attentively their daily Office. It may not be considered extravagant to say, that not more than a score out of a hundred secular priests find any marrow in popular literature *ad hoc*, save in two or three authors, St. Francis de Sales and St. Teresa, or St. Louis de Granada and St. Bernard. A careful selection of the best five hundred books, not including, of course, Migne's collection, or the mighty tomes of the Fathers, must be his ever-ready and well thumbed dictionary. He cannot afford, whatever be his nationality, to eschew a fair line of classic English authors. And, though some of our confreres may hold up their hands in horror, or at least smile contemptuously at the suggestion, no one who aspires to be a speaker or a writer, can do without a strong tincture of our great, and we would dare say, unapproachable English poets. As to the now well understood question of reading, semi-occasionally, a good specimen of a sane school of fiction, we all, with grum but keen old Doctor Brownson may pooh-pooh stories, but read them just the same.

1 Cat. Rom. De Ord. Sac. n. 25.

THE FINAL AGE OF DISCRETION.

They say truly, that young people are guarded, even by "The hope that springs eternal in the human breast," from realizing the ills of life—disease, fortuitous mishaps, the pangs of death and final dissolution. But, when growth of body and mind shall have been assured, a man's task and a woman's labor are revealed to them on the threshold of mature years. Then they find out, by trial, by torments of others and their own, by contact with revealed punishment of man's rebellion, what at last is life and the long train of combats and miseries, triumphs and defeats its four letters disclose. Even so the Church of God is wise in not permitting beardless youths and untried callats to assume the office of her spouse and to act as fathers of her children, until even the civil period of man's estate shall have been overpassed and confirmed by several years' experience and the discipline of the stern master called Life. She wills her own to be wise in judgment as a presbyter or senior. He must stand secure in the control of his imagination by the strictly hedged bounds of theological and ascetic knowledge, well-grown and trimmed by meditation, reflection—the very opposite and cure of illusions and splenetic outcroppings.

"IF THE EYE BE SINGLE."

She commands him to be sure of his integrity by the vow of continence, not so much pronounced by the lips as seared on the brain and sealed in the heart, as a *conditio sine qua non* of nuptials with a virgin spouse. He must show himself, too, ready of wit and tactful withal, to apply book knowledge to circumstances and to the living stage of life—reason nimbly from premises to conclusion, from theoretical to practical. This and no other is the eagle eye of virginity which recognizes the Lord on the troubled waters, and intuitively strikes a balance of certainty without the badgering process of the majors and minors of a syllogism. All know that etymology of virtue, from *vir*, a man, in the largest sense of the word. Thus hangs a priest's character of sublime yet simple manliness on his being taught, and on

his acting out, every dictate of that human-divine law which calls him ever from the depths of his nature, to ascend to the height of his God-like image and "be perfect as his heavenly Father is perfect."

Secondly, No efficient priest, who is worthy to be called such, will cultivate unduly a dogmatism which is apt to form the ruling line of his character. He begets for himself no honor who shows he is ever anon seeking but that. Simplicity, humility—which are no true virtues if they be lies—must be substituted at the bottom as ground-sills of the character-building of the "minister of God and dispenser of His mysteries." Admirable, as well as natural, is it to find the truest courtesy, the most kind consideration, and the simplest manly deportment in Popes, Cardinals, Primates; even in those who, placed highest, know the meaning of those benign words of the Master: *Ne vocemini magistri;* and of His apostles: *neque ut dominantes in cleris . . . sed forma facti gregis ex animo. . . .* (I Pet. v, 3.)

SACERDOTAL DIGNITY AND FREEDOM.

To say a particular word for our own America, the anecdote told of Archbishop Kenrick, of Baltimore, is apposite. Some one, probably used to milording bishops in England and Ireland, persisting in addressing the American in the same terms, the republican primate finally cut him short by saying: "Lord me no lord; you left your lords in Ireland." The young priest, as he must avoid, like the pestilence, being haughty toward the laity in our midst, need not be a cringer and a flatterer, to say the least of it, by addressing superiors with superlative, exotic, and here-aways ridiculous titles. Respectful always, according to the established custom in free countries, it is not against his ordination oath, nor the accepted reading of ecclesiastical etiquette, to hold his place without fear or favor. But he serves no good end well, who brings ecclesiastical matters unnecessarily before the public or before the laity, where the rights of these are not concerned, and in cases where,

thanks to the wisdom of Rome, ecclesiastical tribunals have cognizance at our doors.

In dealings with fellow-clergymen, deference to true learning, venerable age and deserved rank is always graceful and never unwise or unpolitic in a neo-presbyter. If you be dogmatic, they will be apt to be more so. No man's personal opinion or *ipse dixit* ought to be the criterion in friendly discussions on the set sacerdotal sciences. "Show your authority," be the rule in these as in those other bickerings over the rubrics or local customs and diocesan statutes. Once the matter is decided by respectable citation in formal conferences or private conversations, be not so greatly demented as to contend against the known truth—no matter if, in popular parlance, the decision "lay you out."

To be conquered by truth is never a fool's privilege. If you join in the carping against hierarchical shortcomings—*deliciae hominum ecclesiasticorum*—in which you may be partially justified on account of the abuse of a superior's power, at least express yourself in measured words, respecting the office if you spare not the man, and, for God's sake, restrict the delicacy to sacerdotal ears.

DIVINE COURT CEREMONIAL.

Finally, a tender and chivalric love for the Church will incline every priestly lover of hers, to carry out her heavenly ritual to the letter and in a spirit endowed with intellectual affection. It is her and her Divine Spouse's court ceremonial. It is unearthly in its beauty, instinct with moving grace, elevating and entrancing in its sublimity and simplicity combined. Most eloquent and touching to the actor, and drawing, as the cord of the second Adam, to the children he has generated to the Mother Church, and is ever nourishing at the breast by word, by deed, by every movement at the altar, by every glance of the eye and wave of the hand, of himself, his Mass-servers, his sexton, his helper of the altar or tabernacle society. Respect God, your Bride, your cloth, and heaven will bring you honor a hundred-fold even here below.

THE PRIEST'S RELATION TO SOCIETY.

The heading lays stress on the last word, *society*, as distinguished from *State*. It is not at all in purpose to debate the portentous questions of such broad character as those on *L'Eglise et l'Etat*, treated a quarter of a century since by the brilliant Louvain professor, M. Moulart, in his incisive series of articles in the university *Revue Catholique;* or quite recently made public by our intrepid Cardinal Gibbons, in the happy phrasing of his address *ad hoc*, preceding the presidential election of 1892. Let priests and their superiors in rank vote or not vote ; vote one ticket or another. Unless politicians foist religion into their partisan wrangles, Catholic priests will not be prone to intrude the exercise of their undoubted civil rights. In two cases only have our clergy of late years manifested spirited public action in the field denominated political, but which is more truly moral and social, *viz.*, the abuse of the retail liquor trade and the rightful adjustment of the local and municipal school question. Neither can these vital matters occupy our present attention, strictly bounded by the horizon surrounding a clergyman's social deportment among his own people or as associated with non-Catholics.

THE NEW ERA OF FELLOWSHIP.

Conservative prudishness about joining with other religionists or public movers in social improvements, regarding, for example, the treatment of our Indians, the Negro, inmates of houses of correction, or the G. A. R., does not square with the pronouncement of our glorious Pope Leo or the examples of the English-speaking Cardinals, in our own day—the era of democracy. We may rise to the stature of patriots and neighbors without dwindling into partisans and Pharisees. Moreover, the chance is presented here and now, when the Holy See's conciliatory policy is being pushed even more liberally forward, to take occasion *ad captandam benevolentiam acatholicorum*. The clergy and prominent laity gifted with the snap and ready acumen of good speaking, may be invited to give expositions of the faith, discipline, history,

economy of the Church, outside the fold. The Church, in the English-speaking world and the French Republic, has received so decided a swing forward in public opinion, despite the rabid deviltry of European Masonry and the black-hearted calumnies of our New World Know-Nothings, that thousands of souls are ripe—not for abstract controversies or dry-as-dust disquisitions, written or spoken, but for lively presentations of defense and explanation. The well-spoken lectures, connected or not with special missions, as well as the specific purpose of, for instance, the Paulists in speaking to non-Catholic audiences; the sale of such small tracts and pithy pamphlets as are being spread abroad in a few years by the ten thousands; the spirit of respectful inquiry, all prove that the time has come for every priest to be on the alert to

"Catch the golden moments as they fly."

The little sporadic sparks of bigotry, which the whipper-snappers of "Native" and other foreign alarmists burst their cheeks to blow into flame, will only intensify curiosity. And the routing of the smaller batteries of agnostic infidelity, as the two Fathers Lambert are doing, after the spiking of Ingersoll's big guns, will clear the field indeed for the pacific conquering of a glorious world. This must be brought to pass by conviction, by a sense of the nation's crying need of head and heart, by the Church's uplifting of the masses in the Republic, and that principally—let us take it well to heart—through the thorough drilling of the clergy, not in carnal arms, God and the saints forfend! but in the wielding of the sword of the spirit, in the pious direction of their flocks under efficient bishops.

ONE'S OWN HOUSEHOLD.

Society, however, begins primarily at home, and a pastor and his assistants manifest first their gentlemanliness and Christianity toward those of their own household and those who visit or have business at the presbytery. Teach housekeepers to attend to their own affairs, and not stand between you and your people; but, at the same time, be kind to them

in their own sphere, if you would have peace, and cultivate a spirit of cheerful order. Men are to be met manfully and frankly in America, and there is to be no brow-beating, much less vituperation and "provoking your sons to anger" on this side of the water. Do never suffer the porter or housemaid to dispose of beggars and waifs of humanity, that beat against the priest's door when they will not be heard elsewhere, nor turn them off with surly words or insult them with just as surly alms. It will be more just, too, sometimes, to return to the known poor the dollar or two they offer you for seat or perquisite. Indeed, in view of the many difficulties of obtaining and retaining suitable priests' housekeepers, 'tis pity that the great work of organizing some institute to train them has not been initiated. Ad mulierculas quod attinet mos tibi sit eas tantummodo in loco dicto *office* seu *parlor* recipere, earum difficultates enodaturo seu supplicationes accepturo, relegatis ad confessionale negotiis quae proprie ad sacramentum pertinent. Janua autem cubiculi tui, si invitus non possis eas alio inducere, sit aperta, famam propter mutuam et periculum utrobique, praesertim quando aliquatenus moraturae praevidentur.

A good trick to practise on the *quaesulae*, who surreptitiously frequent your kitchen to the anger of the housekeeper and the detriment of the larder, is to appear blandly among them and, after "bidding them the time o' day," proceed to catechize them solemnly on the sacraments or commandments. Like the Pharisees, who were bidden to throw the first stone, they will vanish one by one, beginning with the oldest. In country parishes, where the good people come gaping about, disturbing your privacy, the same device might serve, only with the difference that you first invite them all indoors and make them run the gauntlet on the first and second chapters of the short catechism. This does not, however, forbid the giving of a cup of coffee to some poor faster who is weakly and has come a long way in order to receive holy Communion. This slight and obvious bit of charity leads one to remark that true politeness in a priest does not consist in his scrupulous observance of the trifling minutiæ

of society etiquette. If there be any Christian sense in what passes under the name of "manners," it must be based on the Christian foundation of true charity—the spirit of helpfulness to high and low, the measuring of all by St. James' rules of Christly equality. The clergy were exempted by concordats between canon and civil law in truly Catholic times and countries—and are even now privileged by Sultanic firman in Mahommedan Turkey!—from subjection to lay tribunals. The common law of the Church requires the ministers of Christ to conform the color and cut of their clerical dress, not to the decrees from Paris, but to the enactments of councils. Without being rude, without manifesting singularity otherwise in their social intercourse, why should not priests vindicate their freedom from the bonds which even sensible laymen and ladies find artificial and galling? Leave courtliness to the courts that bred it. But leave also to others their innocent fashions, and beware of involving the pulpit in the futile custom of inveighing against women's dress, as long as it does not exceed their means and station in life, and does not break through the hedge of modesty.

Outside of parish work, every true priest who has the time should, for his own peace and the good of all to whom he is a debtor, cultivate an inclination to study. What to do, for assistants, for rectors of small parishes in town or country, with the weekly hours and days that seem to lie fallow on their hands? *Vae soli* used to be translated by our Rt. Rev. Father de Neve to mean: "Woe to the priest who does not know how to be alone." Practise on some favorite instrument of music for rational pastime, and to make yourself the fitter to lead the choir to sing the divine service? Nothing forbids that, or even a pet bird, or pet dog for off days. But for serious occupation? Have we lost the prestige by which the clergy are the leaders of thought or the leaveners of literature, with the charm of culture tinctured with interesting piety? For the sake of picking up lost threads in our theology or rubrics we students are bidden to go over a short resume of practical study once in four years. But where are the students among priests?—where the well-read speakers?

—where the contributors to science, at least their own science in its multifarious branches, or a select specialty? "Canon law, for example," our old President of Louvain used to say, "is so important, that our late Holy Father remarked to me smiling: 'If an American priest wants to be a bishop, let him apply himself above all to canon law.'" Or, as another studious religious answered a priest who complained of nothing to do. "Why," said he, "there are whole libraries of the Fathers waiting for your leisure hours." "Go forward," to quote yet again and crystallize on this clerical page the motto furnished American Catholics by the Papal Legate at the instance of Pope Leo, "Go forward, with the book of truth in one hand and the Constitution of the United States in the other." This cannot be accomplished without a higher standard of learning among the clergy—cheering on the Catholic University by their own enthusiasm for study, by their selecting some specialty to ground themselves in, to talk about, to write upon, to act out in life.

THOS. JEFFERSON JENKINS.

St. Lawrence, Kentucky.

EPISCOPAL GLOVES.

IT is generally assumed that gloves were first used in the northern countries as a protection against cold. Like other articles of dress the wear and style of the glove soon became an indication of class distinctions, which, being legally recognized, gave to it a significance belonging in principle to rank or authority itself.

A man values his hand, because its wondrous mechanism gives him a power superior to that of all animals, and which is only realized when some accident deprives him of it. Anaxagoras goes so far as to maintain that man's whole pre-eminence in the order of creation is owing to the fashion of his hand, which possesses a certain combination of strength with a marvelous variety, extent and rapidity of motion, arising out of a peculiar power of the thumb, and the forms, relations and sensibility of the fingers, which adapt it for

holding, pulling, spinning, weaving and constructing—properties which may be found separately in other animals, but are combined only in the human hand. Galenus argues somewhat more consistently that man has a hand because he is the wisest of creatures. But let any one who doubts the vital endowments of the hand, read Sir Charles Bell's singular book on "The Hand" and he will understand why so much ado has been made in all ages about its cover, the glove.

Prescinding here from all other uses we confine our few notes to the subject of the glove as a liturgical garment. In the language of the Church it is a symbol of purity, of reverence, of authority, of strength.

Many writers, among whom Hugo Victorinus in his *Liber Eruditionis Theologicae*, Durandus and Vicecomes, maintain that the reverence shown to the Sacred Mysteries from the beginnings of the Christian Church has made the use of gloves a practice since Apostolic times. We know that anciently priests wore gloves in the celebration of Mass.[1] Gregory of Tours describes St. Ambrose as present at the burial of St. Martin, wearing gloves during the function of the holy mysteries. Innocent III, Cardinal Bona and Robertus Sala have learnedly discussed the antiquity of the use of gloves in the liturgical functions, so as to leave no doubt about the fact itself.

We have said that they are a symbol of *purity*. Hence, as Durandus testifies, the gloves worn by the bishops previous to the thirteenth century were of spotless white. By them, he says, "chastity and cleanness are indicated." *Per ipsas vero chirothecas albas castitas et munditia denotantur.* The two-fold quality here suggested consists in that priestly integrity which does not touch, nor permit itself to be touched by the defilements of sensuality and avarice. "Innocens manibus," according to the terms of his sacred calling, the intercessor is to raise his chaste hands to heaven

1 Chirotecae olim non fuerunt solummodo ornamenta seu tegumenta manuum exclusive propria Episcoporum, sed communia quoque presbyteris uti edocemur ab auctore anonymo *in Expositione Liturgicae Gallicanae* apud Martene.—De Insign. Episcop. Comment. Rinaldi—Bucci. Fred. Pustet. 1891.

in order to effectually invoke the blessing of God upon his flock. His right hand is to descend bearing the clear light of a divine inspiration, and the fulness of unstained blessings upon those who depend for all heavenly gifts upon the shepherd whose crozier invites their obedience. As of old white gloves were given to a judge in token of his having spoken just judgments, so the clean covering of the bishop's hand is to be an assurance of his integrity and of that constant joy which arises from a pure conscience. Hence the ancient form of prayer which the bishop used to pronounce in putting on the gloves for the celebration of Mass, says: "Deign to adorn me, Thy unworthy servant, O Creator of all things, with the clothing of *justice and joy*, and let me be clean so as to stand with pure heart before Thy sight." (Vet. miss. Illyric. saec. vii.)

The prayer which the Roman Pontifical prescribes for the blessing of the bishop's gloves reveals fully the beautiful purpose of this investiture: "O Almighty Creator, who hast given unto man, made in Thy own image, *hands endowed with the mark of discretion*, as it were, *the instrument of intelligence*, for the purpose of acting according to righteousness; and who hast ordained *that they should be kept clean in order that the soul may be carried worthily in them*, and that Thy sacred mysteries may be consecrated by them in a becoming manner, bless and sanctify these gloves; so that whoever of Thy ministering Pontiffs will put them on in all humility may receive from Thy bountiful mercy both purity of heart and integrity of action."

But with cleanness of hand goes the power that both supports and graces authority. "He that hath clean hands shall be stronger and stronger," says Job (xvii, 9). Hence we find that princes of old bestowed the glove as a mark of high dignity upon their vassals. They gave by it, as it were, part of their power and authority. It served as a token of rank, of royal friendship, of the transfer of dominion. The officer wore it fastened to his helmet or sword; it accompanied legal contracts and deeds of sale as a sign of irrevocable settlement. In the Parliamentary Regest of

Paris, A. D. 1294, we read: "Comes Flandriae per traditionem *cerothecae* in manu D. Regis humiliter posuit possessionem bonarum villarum Flandriae," etc.

With a similar meaning was the glove employed in the ritual of the Church. Bishops and abbots received by it the right and title of diocesan or abbotical domain, as well as ecclesiastical honors and jurisdiction. "Idem sanctus Pontifex usum chirothecarum omnibus in hoc Coenobio regulariter promovendis. . . . Apostolica auctoritate concessit," says the old chronicle of Monte Cassino.

So, too, the transmission or handing of the Bishop's glove was a sign of special benevolence or in a canonical sense it betokened the consent of the Ordinary to a transaction which it behooved him to judge. The old *Speculum Saxonicum* (Lib. ii, art. 26, n. 6), has the following which furnishes an illustration of this use of the glove. "Nemini licet forum erigere, vel monetam de novo instituere, sine consensu ejus loci Ordinarii, seu judicis; etiam Rex *in signum sui consensus suam ad hoc mittere debet chirothecam.*"

As a token of worth the quality of the glove soon came to denote the value of that which it was meant to represent. Both *linen* and *silk* have their peculiar significance as material whence the liturgical vestments are made. The one symbolical of natural purity, the other of strength and precious worth, they emphasize the characteristics indicated by the use of the glove as a token of pure integrity, inward strength, and authority. Bruno of Asti, to whom a famous commentary attributed to St. Thomas of Aquin is said rightfully to belong, tells us that the bishop wears gloves of pure linen "in order that the hands which are clad in linen covers, may be chaste and clean and pure" (ut scilicet manus, quae lineis cooperiuntur chirothecis, castae, mundae et nitidae sint.)[1] Later, in the thirteenth century, we read that the gloves which the Pontiffs wear are made of silk. They were ornamented with precious gems and embroidered with gold and silver, according to the rank of him who wore them. At present they usually have a cross in gold or the

1 Insign. Episcop Comment, l. c.

initials of the Holy Name embroidered so as to be visible on the outside. "In medio, et in antica ipsarum parte crucem, vel nomen D. N. J. Chr. filis aureis confectum exhibent, et qurea fasciola circumcirciter exornari quoque solent."[1]

The mystical meaning in connection with the Holy Sacrifice, as represented in the glove emblematic of purity and strength, must be looked for in the liturgical colors. The present discipline of the Church prescribes that the color of the episcopal gloves is to correspond to the color indicated in the Office of each day according to the ecclesiastical *Kalendar*. The mystery of faith, which expresses the sentiment to be called forth in the hearts of the high priest and the faithful worshippers by means of some particular color, such as hopeful sorrow and penance in the purple, joy and sacrifice of generous love in the red, trust and confidence of peaceful labor in the green, and so forth—all readily combine with the fundamental notion which the glove represents. And this varied use of color was the privilege of the sanctuary for centuries. The princes and soldiers wore their gloves in white, that of the emperor alone being adorned with purple gems. Integrity was the *parole* which that emblem spoke, whether worn upon the hand or attached to helmet or sword; whether given in token of friendship and favor, or cast in defiant resentment at the feet of an offending equal. But the *chirotheca de guerra* had no proper place in the city of peace, the *coelistis urbi Hiero-Salem* which the Church represents. Strength and power to be exerted in the establishment of order and good rule, had no such hard weapon as the lance or sword. The Shepherd's staff, held with a firm but gently forcing hand, was meant to reach a goodly distance and to be "handled with gloves;" and although there are cases where gloves are out of order, there are for a Bishop, perhaps, many more in which an "excuse my glove, Thomas," is a safer welcome than a shake with ever so honest a democratic hand.

P. ARMINIO.

1 Insign. Episcop Comment, l. c.

CONFERENCES.

STATISTICS ABOUT CATHOLIC INDIANS.

Qu. Sometime ago the *Independent* published a paper by Mr. William Penn Redman in which the latter says: "By strangely inaccurate and exaggerated statistics, the Roman Catholics are claiming great ascendency among the Indians." He then contrasts the statistics given by Sadlier and Hoffman in their Directories, and gives a tabulated estimate of his own which seems to warrant his criticism. I have seen nothing in our Catholic papers to answer Mr. Redman's strictures. Can you let in any light on the subject, since our policy toward the Indian Bureau ought certainly to rest on a just basis or on no other?

Resp. Mr. Redman certainly has lighted upon some strange figures in the printed Catholic Directory (notably Sadlier's edition), and he makes the utmost of them to tell *unjustly* against the claim of Catholics to successful and self-sacrificing work among the Indians. We do not propose to defend or explain the carelessness of the collator of these statistics, though it suggests itself that there must be some other cause than the wish to exaggerate when we read 81,000 (Jamestown) for 8,000, and 41,000 (Lacrosse) for 4,000 in the tables. The comma after the first figure in the manuscript was mistaken by the printer for a one and the absurdity allowed to stand in the mechanical summing up.

Nor can such slips be made any apology for the constant attempts to present Catholics as seeking and obtaining the lion's share in appropriations for their Indian schools. Neither Sadlier's nor Hoffman's Directories form the basis of any calculation made by our Government in apportioning the funds devoted to the education of the Indians.

But the figures which Mr. Redman lays down as "fair," are not by any means as fair as his plausible introduction of them would lead us to suppose; only they are less palpable

as misstatements than the blunders of the Directory, which no man having to reason upon them would fail to recognize as such. Take the Jesuit Mission in Montana, for which State we can obtain figures as nearly as possible accurate, because P. Palladino, who lives and labors in that field, has made a special study of detail for the purpose of publishing his history of the Indians in the Northwest. In answer to our inquiry he writes: "Mr. R. of the *Independent* cuts down the number of Catholic Indians in Montana to 4,000, whereas we know to a certainty that they are over six thousand."

The same unquestionable authority, referring to Mr. Redman's statements in depreciation of what Catholic missionaries (he mentions the Jesuits in particular) have done during about two hundred and fifty years of labor among the tribes, reminds the critic that Indians, like other mortals, die, and that there are many well-known causes for the decrease of numbers among our Indian tribes, which the missionaries have no power to prevent. Moreover, it is not yet forgotten history that up to quite recently, no longer than ten years ago, the Government agents for the Indians would not permit the missionaries in Montana to do any mission work, except among the Flatheads and their two confederate tribes, the Pend d'Oreilles and Kootenays, which formed a very small proportion of the Indian population (hardly a sixth) and altogether excluded the Sioux, Gros Ventres, Assiniboins and Arapahoes in that State. "I am not equally well informed about the Indians outside of Montana," writes P. Palladino, "but if Mr Redman of the *Independent* is not more correct about the latter than he shows himself to be regarding the former, his figures and tables regarding Catholic Indians are utterly unreliable and misleading."

We may be allowed in this connection to quote here a pertinent passage from the work "Indians and Whites in the Northwest," which the author kindly allowed us to see in manuscript and which, we trust, will soon have a sufficient guarantee of subscriptions to be printed for the sake of vindicating the zeal of Catholic missionaries in behalf of our Indian population.

"There are to-day in Montana, as so many offshoots sprung from little St. Mary's, nine Indian Missions, counting dependencies, and nine schools, including the Kindergarten, with an aggregate number of some 7,000 Catholic Indians, one thousand of these being Indian pupils, boys and girls, in actual attendance at school. This is out of a total population of 11,070, as gathered from the reports of the Indian Office, or 10,336, as given by the official census of 1890.

"The number of members of the Society of Jesus engaged in school and mission duty comprises eighteen Fathers, eight Scholastics and twelve Coadjutor Brothers, who are ably and efficiently assisted in the educational part of the work by fourteen members of the Sisterhood of Providence and some sixty Ursuline Sisters.

"The showing, though fair, is not by any means what it might and could have been under less unfavorable circumstances. Had the Church been given full charge of these races; had she been afforded in years past by the United States Government one-tenth or even one-thousandth of the assistance, means and resources lavishly bestowed, wasted and thrown away on Indian jobs, hap-hazard schemes, futile experimental measures; had at least Catholic missionaries been left free and untrammeled in their self-sacrificing devotedness and peaceful mission of lifting these races from barbarism, how different would be to-day the result! . . . . .

"Some fifty years ago the total Indian population in what is now the State of Montana could not fall short of 50,000, if it were not considerably above these figures. What a ruthless destroyer of human life has the white man's civilization been! Forecasting the future by the past, the total extinction of the Indian in Montana is only a matter of but a few years."

THE EUCHARISTIC LEAGUE OF PRIESTS.

The recent "Eucharistic Congress" which assembled at the University of Notre Dame, Ind., has given a signal impulse to the promotion of the Devotion to the Blessed

Sacrament among our clergy. The movement is an eminently practical one, and we hope to have an opportunity at an early date to place before our readers some of its immediate results. For the present we wish to record the fact of its activity in our midst and the Apostolic brief of approbation, which was received last June by the president of the "Congress," the Rt. Rev. Bishop of Covington.

The association, called *Confraternitas Sacerdotalis Adorationis SS. Sacramenti*, which is exclusively composed of members of the clergy (priests, deacons and sub-deacons), was canonically erected at Rome on June 16, 1887, by His Eminence Cardinal Parocchi. 28,900 members have been enrolled to June, 1894, amongst them 11 bishops and about 300 priests of the United States.

The members are obliged to make every week one continuous hour of adoration[1] before the Blessed Sacrament; to say one Mass annually for the deceased members of the Association, and to return regularly at the end of every second month to their respective director the ticket of adoration, on which the hour of adoration observed is inscribed. This is enjoined to preserve the association from stagnation and serves to remind the priest of his weekly duty.

The *principal object* of the association is the promotion of devotion to the Most Blessed Sacrament, especially amongst the clergy. The members respond to one of the most ardent desires of our Lord, Jesus Christ, to be visited by "His friends," priests (*Non potuistis una hora vigilare mecum?*), cultivate the spirit of prayer (*nos autem orationi instantes erimus*), try to gain a deeper knowledge and love of the Emmanuel, and consequently to imitate Him more diligently (*cognosco oves meas et cognoscunt me meae*). This prayer will draw down efficacious graces upon pastor and flock.

Plenary indulgence is granted on the day on which the members make an hour's adoration before the Most Blessed Sacrament, either exposed or enclosed in the tabernacle, on the day of admission into the association, and in articulo mortis; on the feasts of Epiphany and Corpus Christi.

1 Any hour in the week may be chosen by the members.

The central direction is entrusted to the Rev. Fathers of the Most Blessed Sacrament; as soon as there are in a diocese more than twelve members, the Rt. Rev. Ordinary of the diocese will appoint a director diœcesanus.

APOSTOLIC BRIEF COMMENDING THE ACTION OF THE EUCHARISTIC LEAGUE IN THE UNITED STATES.

VENERABILI FRATRI,
CAMILLO MAES,
EPISCOPO COVINGTONENSI, COVINGTONIAM.

LEO P.P. XIII.

Venerabilis Frater, salutem et Apostolicam Benedictionem.

Quaecumque ad Sacrosanctae Eucharistiae religionem in Christifidelibus amplificandam praestantur ea nos praecipua animi laetitia cognoscimus, utpote memores, esse illam maxime signum caritatis divinae in humanum genus, dignamque propterea quam summo studio mortales maximaque colant reverentia. Ea de causa libenti accepimus voluntate, conventum ab sodalibus consociationis Eucharisticae istic, proximo sextili mense, celebrandum ad cultum divinae Eucharistiae, imprimis penes sacrorum ministros, provehendum, simulque ad praeparandos animos, ut congressus Eucharisticus universalis aliquot post annos apud vos habeatur.—Haec ut vobis omnia e sententia cedant feliciter, tibi, Venerabilis Frater, ac Sacerdotibus Sodalibus eucharisticis omnibus Apostolicam Benedictionem amantissime impertimus.

Datum Romae, apud S. Petrum, die XII. Junii MDCCCXCIV., Pontificatus Nostri anno decimo septimo.

LEO P. P. XIII.

THE BAPTISM OF ARMENIAN SCHISMATICS IN THE UNITED STATES.

Qu. A Catholic Roumanian (Rusniac) in this town recently married a widow who had formerly belonged to the Armenian *Schismatic* Church. She became a Catholic before the marriage. Later on the husband came to me and asked whether a young child

which she had from her former husband would have to be rebaptized, since it had received baptism according to the Armenian *schismatic* rite. I judged that the baptismal form in the Greek churches, even such as are not in communion with the Holy See, is usually considered valid. A brother priest thinks that baptism should have been repeated *sub conditione*, since this is the rule with converts generally when we are not certain of the form employed by their ministers. Please let me know how I am to act, since there are numerous Greek schismatics here who mix with the Rusniacs.

Resp. The Baptism of the Oriental Christians separated from the Catholic Church may, as a rule, be considered valid. This is certainly true of the Armenian schismatics, as the Holy See has declared in a decree S. C. S. Officii 8 Sept. 1633. (Cf. Collectanea n. 520.)

The Armenian Ritual, used by the schismatics has two forms for baptism, substantially alike.

Baptizat nunc manus mea in nomine Patris et Filii et Spiritus Sancti, or

Baptizet nunc manus mea in nomine Patris, baptizet nunc manus mea in nomine Filii, baptizet nunc manus mea in nomine Spiritus Sancti.

CONFESSIONS IN PRIVATE HOUSES.

Qu. I know that the ecclesiastical law forbids us to hear confessions of women without a *crates* and in a private house, unless they are unable to rise from the sickbed. Every alternate Sunday I am obliged to go to a little village some miles from the parish church, where there are a number of poor Catholics. The service is conducted in the parlor of a private house ; and sometimes I am of course obliged to hear confessions of women, who could not come to the parish church except under great difficulties. Does the law oblige me to have a *crates* under all circumstances or is it sufficient if the door of the room be left open, as is prescribed in the case of the sick ?

Resp. We give the answer of the S. Congregation of the Propaganda to the bishops of Ireland in a similar question.

"Injungant confessariis *nusquam* confessiones foeminarum

recipere *sine cratibus* vel alio quovis opportuno repagulo, exceptis infirmis in lecto recumbentibus, quo in casu porta cubiculi patens sit ita ut confessor et poenitens e longinquo visibiles." (S. C. de Prop. Fide, 12 Feb. 1821.) This we interpret to mean that where there is no *crates* the door of the room must remain ajar.

TAKING DOWN THE STATIONS OF THE CROSS.

Qu. During repairs made in my little church of C. . . the Stations of the Cross were removed from the wall and piled up in a secure place. When I wanted to reset them I noticed that some of the little blessed crosses had dropped from their respective frames, and there is no way of indentifying the frames they belonged to.

Is it necessary to have a new erection of the Stations with all the usual formalities, or does it suffice to replace the frames in their former places with any one of the crosses over them?

Resp. There is no new erection required. The crosses may be changed one for the other, or new ones substituted for such as break or are lost (provided the number of new crosses does not exceed the number of old ones retained), or they can be arranged in a different way from their previous location on the wall of the same church or chapel. When a church is rebuilt in the same place under the same title, the old Stations of the Cross can be put up in the new edifice without being again blessed.—"Nova erectio *ob mutationem accidentalem in Crucibus non requiritur*, ut si Cruces renoventur vel mutentur salva earum substantia, aut veteribus novae, at in minori parte substituantur, quamvis sine benedictione, aut imagines tantum novis substitutis removeantur, aut si Cruces at tempus remotae denuo eidem loco restituantur vel in eodem loco melius disponantur." (Commentar. in Facultat. Apost. n. 207.)

"ORTHODOX" GREEK CATHOLICS IN OUR CHURCHES.

Qu. Can I allow "Orthodox" Greek Catholics to come to my church, invite them to assist regularly at Mass, to make their con-

fession and to receive holy Communion, when I know they would willingly do so, because they have no priest of their own, and they understand my language?

Resp. The so-called "Orthodox" Greek Catholics are schismatic, that is to say, they are not in communion with the Holy See (although they have a valid priesthood and true sacraments). Hence a priest, whether of Greek or Latin rite in the true Catholic Church cannot invite them to the participation of the sacraments except under the condition that they are willing *permanently* to renounce their allegiance to the schismatic Church. They may be allowed to come to the service, but a priest cannot take cognizance of their presence as if they were of his fold, because by so doing he would leave upon them the impression that they are not separated from the true Church of Christ and its obedience, which would certainly be wrong.

No priest should accept money by way of stipend from these poor people. It is deceiving them. They are to be won over, if possible, by the teaching of truth, not by minimizing the awful difference between their state and that of a true child of the Church. Their being mostly in good faith entitles them to our sympathy, and God's mercy is sure to take account of their ignorance on judgment day, but still good will is not true faith, although it mostly prepares the way to its acceptance. We subjoin a decision of the S. S. of the Office which is pertinent to the case in question.

"An graeci schismatici adire possint Catholicorum ecclesiae, ibique materialiter tantum assistere eorum sacris et divinis." *Resp.* S. C. S. Officii, 22 Sept., 1763: "Accessum graecorum non unitorum ad ecclesiae Catholicorum posse permitti dummodi iis non administrentur Sacramenta, nec quoquo modo communicent in divinis, nec ad hujusmodi adventum fuerint invitati."

ANALECTA.

PIAE CONSOCIATIONIS A SACRA FAMILIA REGULAE.[1]

AUCTORITATE AB EMI PRAESIDIS PROMULGATAE.

I. *Finis.*—In brevi Apostolico *Neminem fugit*, a SSmo D. N. Leone PP. XIII, die 14 mensis Iunii, 1892, pro universo terrarum orbe promulgato, habetur, Piae Consociationi a S. Familia id esse propositum: "Familias christianas arctiori pietatis nexu sacrae Familiae devincire, vel potius omnino devovere, eo etiam consilio, uti scilicet Iesu, Maria, Ioseph, familias sibi deditas tamquam rem propriam tueantur et foveant;" quare omnes, quicumque ad eam pertinent societatem, oportere contendere ut "inter se colligatis fide mentibus, caritate voluntatibus, in amore Dei atque hominum, vitam ad propositum exigant exemplar." Ad haec facilius certiusque assequenda, Cardinalis vice sacra Urbis Antistes, ab Ipso Pontifice Maximo Leone XIII Consociationis universae Praeses electus datusque Patronus, audito coetu a consiliis, haec quae sequuntur servanda decrevit.

II. *Adimplenda munera.*—(*a*) Cardinalis Praesidis erit, coetus virorum a consiliis, quando Ipsi opportunum videbitur, indicere eisque praeesse, litteras ad Episcopos diocesanos, pro suis quemque negotiis, atque eiusmodi alia subscribere. Eiusdem erit paroeciarum numerum ac familiarum, recipere, quae per varias orbis regiones in Piae Consociationis album fuerint adscriptae. Sacris coetibus ac religionis solemnibus, quae a Pia Consociatione celebrari in urbe contigerit, vel ipse praeerit, vel alius ab Eo sufficiendus Antistes. Sui denique muneris erit, de omnibus, quae piam hanc Societatem spectent, per consiliarios suos edoceri, praesertim in iis, quae ab his possent ex officio fieri, vel quae aliquam difficultatem praeseferre videantur.

1 For other Documents, the Statutes, and various Decisions of the S. Congregation on this subject, we refer the reader to Vol. VII (Oct., 1892) p. 310, 317, etc., (Nov.) p. 380, 391-397, of the REVIEW.

(*b*) Trium (quorum alter est a secretis pro tempore S. Rituum Congregationis), quos Cardinalis Praeses sibi adscivit, urbanorum Antistitum erit diligenter conventibus interesse, suam sententiam dicere, significare Praesidi si quid noverint Piae Societati profuturum, in omnia quae ad huius bonum referantur sedulo incumbere.

His accedit Sacerdos, qui fungatur munere Secretarii Piae Societatis, ad id electus a Cardinali Praeside. Huic curae erit, graviora, quae in conventibus occurrant pertractanda negotia, adnotare; quae ad rei incrementum collatura duxerit, proponere; scriptis edendis a Pia Consociatione vigilem navare operam; de omnibus ac singulis communicare cum Praeside, ut et necessaria adprobatione et duplici subscriptione muniantur.

Porro Sacerdos a secretis adsciscere sibi in auxilium poterit alium Presbyterum, a Praeside adprobandum, qui Secretarii vices adimpleat. Ad eum itaque pertinebit dandas ad Episcopos aliosve litteras exarare eorumque epistolis rescribere, prout a Cardinali Praeside fuerit edoctus, cui et Secretario postea tradet subscribendas. Penes ipsum erit pltueus, sive archivum, quo scripta, libellos, sacras imagines, et alia eiusmodi servabit in usum Sodalium, prout Piae Consociationi consilium constituerit. Agendas sibi expensas ipse describat et Praesidi referat, cui etiam rationem reddet.

III. *Extra urbem.*—(*a*) Episcopi diocesani erit aliquem e suis Sacerdotibus, quantum fieri possit digniorem, eligere ad munus Moderatoris, huius studium excitare in bonum Piae Consociationis quo alacriorem operam in omnibus, quae ipsum spectaverint, afferat; sedulo advigilare: ab ipso electo Moderatore de omnibus velle doceri quae ad Piae Consociationis bonum referantur.

(*b*) Ad dioecesanum Moderatorem pertinebit Moderatores parochiales opera et consilio iuvare, ut pari alacritate ac prudentia sese in omnibus gerant. Ab unoquoque eorum saepe numerum et nomina exquiret familiarum, quae Piae Consociationi fuerint adscriptae, de quibus edoceri deinde possit. Neque harum modo, sed et nomina descriptarum paroeciarum in tabulis recensenda curabit; mox earum exemplar ad Urbem mittet.

(*c*) Paroeciarum Rectores singuli Moderatoris officium inter oves sibi creditas assumant obeantque. De suae quisque Consociationis negotiis cum Moderatore dioecesano communicet, cuius auctoritate, consilio, opera iuvari possint. Familias paroeciae in sociorum numerum adscisci cupientes in tabulas referet, palamque

Moderatori dioecesano faciet. Quotannis, stato die, paroeciae familias recensere studebit, novasque, si fieri possit, in album Societatis inscribendas curabit. Quo autem Sacrae Nazarethanae Familiae cultus honorque foveatur magis, sermonem interdum de Piae Consociatione ad oves suas habeat, quum in festis peculiaribus Domini, Deiparae ac S. Iosephi, tum maxime quum Sodalium pactum erit solemniter renovandum, vel etiam quum in parochiali Ecclesia religiosam aliquam eiusdem S. Familiae solemnitatem celebrari contingat, quam et indicere et dirigere prudenti eius arbitrio relinquitur. Idem, si opportunum videbitur, auxiliares viros ac mulieres moribus et pietate praestantes in parte laboris adsumat, qui rei provehendae omni studio dent operam.

(*d*) Delecti ex utroque sexu rei provehendae, alteri inter viros, alterae inter mulieres, ab suo edocti Parocho, in Piae Consociationis incrementum magno studio prudentiaque incumbent, adhibitis, quae ad rem sunt validissima, precibus, hortationibus, virtutum exemplis. Praeterea in omnibus, pro quibus eorum opera uti Parochi in Domino iudicaverint, dociles omnino se praebeant.

IV. *Servanda a Familiis adscriptis.*—(*a*) In honorem Nazarethanae Familiae studeat quicumque ei dederit nomen similitudinem aliquam earum virtutum adripere, quarum Iesus, Maria, Ioseph praeclarissima in terris exempla prodiderunt, quum omnibus, tum maxzime illis, qui labore manuum victum quaerunt. Sed ad illa in primis animum adiiciant, quae sanctitatem domesticae societatis spectant, uti sunt mutua caritatis officia, praesertim inter coniuges, filiorum recta institutio, horumque obedientia et obsequium in parentes, pax et concordia domi, aliaque huiusmodi. Itaque a vitiis omnino caveant, ab iis maxime quae singularem infamiae notam Christiano homini inurant, quaeque Ipsi Sacrae Familiae iniuriam videantur afferre praecipuam, cuius generis sunt impia verba aut obscoena, ebrietates, incompositi mores, hisque similia.

(*b*) Ad Poenitentiae Eucharistiae et Sacramenta solemnioribus saltem anni diebus pie accedent, praesertim quo die Familiarum consecratio renovabitur.

(*c*) Ecclesiae praecepta, in tanta morum demutatione ac corruptela tam parvi habita, suaviter observari curabunt, ea potissimum ex quorum custodia aliis bona exempla derivant, uti auditio sacri festis diebus, abstinentia, praescripto tempore, a cibis vetitis, aliaque eiusmodi.

(*d*) Peculiari honore celebranda curabunt festa Piae Consoci-

ationis propria, quae plenaria indulgentia a Summo Pontifice fuere ditata, in primisque solemnem constitutum diem in honorum Sacrae Familiae, qui dies erit per universum orbem Dominica tertia post Epiphaniam, quo simul, nisi aliter expedire Moderatoribus parochialibus in Domino visum fuerit, ritus consecrationis renovabitur.

(*e*) Dent operam ut, semel saltem in die, ante Sacrae Familiae imaginem communes fundantur preces, in quibus praecipua ratione commendatur Rosarii in honorem Deiparae recitatio.

(*f*) Pietatis exercitationes, quas diximus, enixe commendantur iis, qui ad Piam Consociationem pertinent, nullatenus tamen eorum onerata conscientia.

Datum Romae ex Aedibus Vicariatus, Dominica infra Octav. Epiph., die 8 Ianuarii 1893.

L. M. CARD, *Vic. Praeses.*

C. Mancini *a Secretis.*

DE PRESBYTERIS ADMITTENDIS AD EXERCITIUM ORDINUM, EIURATO SCHISMATE.

Quoad praxim admittendi presbyteros et diaconos (e schismate ad catholicam Ecclesiam redeuntes) ad exercitium suorum Ordinum postquam catholicam fidem susceperint, sequentia observanda sunt. Si sacerdos absolute dicat se ordinatum fuisse cum manuum impositione ac verborum prolatione, et nihil aliud obstet, poterit missionarius, postquam cum illo super irregularitate dispensaverit eumque ab excommunicatione absolverit, eum ad exercitium suorum Ordinum admittere iuxta ritum approbatum et expurgatum, in quo fuit ordinatus. Si vero is sacerdos ingenue fateatur se non recordari de materia et forma suae Ordinationis, vel de una aut altera dubitare, non potest admitti ad exercitium suorum Ordinum donec sub conditione fuerit reordinatus. Tandem si absolute asserat vel manuum impositionem vel formae prolationem, sive utramque omissam fuisse, reordinandus erit absolute antequam ad exercitium suorum Ordinum admittatur.

S.C.S. Officii, 8 Apr., 1704.

BOOK REVIEW.

RELATIO ANNALIS SEXTA pro anno scholastico 1893–94, de Pontificio Collegio Josephino de Propaganda Fide, Columbi, Ohio, Foederat. Sept. Americae Statuum.—Columbi, Ohioensis: Ex Typographia Polyglotta Collegii Josephini MDCCCLXCIV.

There has never been much "flourish of trumpets" about this institution, although it actually represents, if we speak impartially, one of the most important of our ecclesiastical institutions in America at this time. If we say one of the most important we might also add, the most efficient, where work and sacrifice and high aims are joined to high attainments. Let us briefly survey the history of this College, which was not built up on endowments and promises, but grew in the strength of the elements which God had placed within it, like the mustard tree of Christ, a living organism such as the Church of which it is a sprig, not like the Babel-towers of human vanity or human pride which stand lifeless until they fall to crush the life that is beneath them.

A zealous priest, some twenty years ago, opened his house for a number of orphans. Ten years later we find attached to the orphanage a training school and workshop of Christian art. Among the youth who were there taught to work in wood, in stone and glass the symbols of the Christian faith, there were at times found those who yearned to fashion the semblance of the divine Model in their own and their brethren's hearts. Apostolic vocations are a natural outcome of the study which begets a love for holy Church and her abodes. We have colleges and seminaries where these vocations can be matured; but the poor boy has but a rare chance to obtain the preliminary education for the study of theology because our colleges and seminaries find it necessary to exact a sufficiently high sum of money to protect themselves against imposition of such as may not persevere, and also to defray necessary expenses. Father Jessing was often sure enough that the yearning of his favorite orphan boys for the ecclesiastical seminary meant a

real vocation. He had striven to keep them thus far by his own literary labors and the generous help of a few steady friends, and later by the sale of the ecclesiastical articles made by his boys. Why might he not keep them longer and train them until they could serve the missions? God would stand by him. So he opened, in 1888, a College for his boys where they might be instructed in the higher branches. "The College is an absolutely free institute, in which no fees whatever are asked of the students, who receive instruction, as well as whatever else they need, gratis for the love of God. *Hence only truly devout and gifted young men* are taken up and are strictly kept to sound study." There is no distinction of nationality,as a condition for the reception of candidates, and the priests here ordained are intended to be placed at the disposal of needy bishops in any part of the United States. Thus two flagrant evils, from which the Church suffers in this land, may be remedied in time; first, the necessity of ordaining priests rather with the purpose of supplying missionary churches with ministers of the sacraments, than with any regard to the necessary requirements of a solid ecclesiastical education. Secondly, our bishops would be enabled to obtain a native clergy familiar with the different languages spoken by the emigrants from various nationalties for whom priests can only with difficulty be found, yet who art apt to lose their faith without the ministrations of religion in their own tongue. The vagrant element among the Catholic priesthood, to the abnormal increase of which attention has recently been drawn in the Protestant press of this country and Canada, is a direct result of the necessities to which we have referred, and that such scandals be eliminated by a system in which the Church is at the same time strengthened unto edification is surely a matter of congratulation.

The fact that the new Seminary founded by the Very Rev. Jessing was not a diocesan institution, nor dependent on any local ecclesiastical authority, suggested its being placed under the immediate supervision of the S. Propaganda in Rome, the centre of Catholicity. Nearly two years ago the Sovereign Pontiff, having recognized and approved the character and purpose of the institution, raised it to the rank of a Pontifical College, under the immediate jurisdiction of the S. Congregation of the Propaganda. The number of students in the Apostolic Seminary is at present about 120.

How are these students supported? By the receipts of an ably conducted German weekly paper, the *Ohio Waisenfreund;* by the

proceeds of the industrial department which has reached a high degree of excellence in the making of articles of ecclesiastical art, and finally by the establishment of some burses by generous benefactors, who having watched the noble work and its immediate results, became convinced that they could not bestow their charity upon a worthier object. This, too, is our conviction, strengthened by the perusal of every page of the Report of the apostolic labor done in the Josephinum of Columbus within the last six years. The system of study and discipline, the evidence of practical results and the *a priori* proof of a work approved by God, which consists in the self-sacrifice of the men who conduct it, without pay, without much praise, and despite many discouragements from apathy and opposition, these are the grounds of its highest commendation to those who hesitate where to cast their bread so that it may return to them upon the running waters.

Send your alms to this youngest foundation of the Holy See, which educates, really educates, priests for all the abandoned and scattered Catholic of this large continent, and it will bring you more blessings and joys than the founding of hospitals, orphanages, or universities. The Report sent us, for the last scholastic year, which can probably be obtained by applying at the Josephinum, Columbus, Ohio, will give more light to those who feel an interest in this noble work.

S. THOMAE AQUINATIS DOCTRINA SINCERA DE UNIONE HYPOSTATICA VERBI DEI CUM HUMANITATE AMPLISSIME DECLARATA. Auctore J. B. Terrien, S.J., in Catholico Instituto Parisiensi S. Theolog., Professore.—Parisiis: P. Lethielleux. 1894.

The doctrine of the Church which maintains in the one divine person of the Son of God (the Logos) a union of the human and the divine natures, each of these intact and unconfused, has been clearly defined in the course of her struggles against heresies—beginning with the Gnostic, Manichaean, Arian and Apollinarists who denied either the personality or the twofold nature of a divine-human Mediator, and ending with the Nestorians, Monophysites, Adoptianists and Monothelites who opposed the idea principally of the perfect union of the two natures in the same person. The terms of Catholic theology have moreover become crystalized so

that we attach a very precise meaning to the expression " hypostatic union." By it we understand person as identical with the hypostasis (suppositum, subsistentia) of a rational or spiritual essence, nature or substance. The difference between *person* and *hypostasis* is the difference of the *nature* which belongs to the person. This has been the teaching of the Church Catholic from the beginning and is the faith likewise of the schismatic Greek sects which have severed communion with the Holy See. The so-called representatives of the sixteenth century Reformation too held on to this cardinal dogma of Christian belief, until they were gradually infected by the rationalist movement which established a new Christology differing from the the ancient heresies only in this, that it denied every divine element of a saving mediatorship.

Although a correct understanding of the terms *nature* and *person*, together with their mutual relation, leaves no uncertainty as to the true meaning of the Catholic doctrine of the hypostatic union, there are several important dogmatic truths which explain the manner of it or flow from it, and these have agitated the schoolmen and theologians unto our own times. The explanation of what theologians call *circuminsessio* or *perichoresis*, the *communicatio idiomatum*, the Sonship of Christ as man, and the *cultus latriae* which we pay to His human body, the dogma of the divine maternity in our Blessed Lady, these are questions intimately dependent upon a lucid interpretation of the fundamental dogma. Hence it need not surprise us that a learned Jesuit professor of theology at the Paris Institute should find sufficient reason for writing a book of over two hundred pages on such a topic and find much to say that is new, because it is either clearer or better than the doctrine of the Old Masters compared with what science teaches us to-day.

P. Terrien confines himself altogether to the question of the substance of the hypostatic union, if we may so apply the term in English. It is, of course, the test-link of the dogmatic chain. To insure a safe basis for his argument the author enters into the most careful analysis of his terms. This necessitates the devoting of a large portion of the book to philosophical definitions with their *rationale* in which the Angelic Doctor is made not only the basis of authority, but the actual interpreter of the definitions to be found in his own works. *Esse*, *ens*, *existere in se*, *subsistere*, *subsistentia*, *substantia*, *accidens* are carefully distinguished. The method of distinguishing between *essentia* and *esse* is itself subjected to close scrutiny by applying the teaching of St. Thomas to it and showing

in what sense it is true that *forma dat esse*. The terms *hypostasis* and *persona* are clearly separated in the sense indicated by us above.

The second book is the practical application of the foregoing principles to the divine Logos. The author proves with mathematical severity that the unity of the *actus essendi* is at the basis of the substantial union by which the humanity of the divine Word is effected. He anticipates every conceivable objection against this thesis, and explains away with singular consistency the possible misapprehensions that may arise from a comparison of the theandric with the human compositum. The full importance of P. Terrien's method of argumentation is brought out in the synchronistic testimony and teachings, on this point, of the Fathers and Doctors, which he compares with that of St. Thomas. There are, as he well proves, many problems in connection with this important dogma, which St. Thomas alone solves to complete satisfaction.

The work deserves the attention of theologians and is an able contribution to the literature which elucidates the teaching of the Angel of the Schools.

THE PRINCIPLES OF THE RELIGIOUS LIFE: or an Explication of the Catechism of the Vows. By the Rev. Peter Cotel, S.J. Translated from the French by L. W. Reilly.—Baltimore: John B. Piet. 1894. 12mo. Pg. v, 242.

Father Cotel's "Catechism of the Religious Vows," as well as his "Principles of the Religious Life" which is an enlargement of the former booklet, are well known in France and have proved an acceptable text book for directors and superiors of religious communities. We find therein a simple and didactic exposition of the nature and excellence of the vows of evangelical perfection, of the obligations which they entail and the advantages which their practice in community life affords as a motive power toward that union with God which is the ultimate aim of a life of voluntary self-denial set forth in the gospel-counsels. In maintaining that life it is of highest importance to adhere to first principles, and not only to such as lie at the basis of doctrinal truth or moral rectitude, but likewise to those which regard the psychical and physical development of the individual, by noting the tendencies and passions, the

phases of self-deception, the errors and weakness of judgment to which man in the corrupt state of nature is liable. Fr. Cotel's book proposes to afford an aid to religious, in teaching them to regulate their aims and actions upon these fundamental principles.

The advantage of possessing such a work in English must without comment, appeal to numerous English speaking religious, not only in the States, but wherever American and British civilization has by their aid become a fact to which mercantile enterprise single-handed could lay no permanent claim.

Although we have not before us the original to compare with the present translation, there is every evidence that Mr. Reilly has adhered with exceptional fidelity to the text of his author. In a book, the main subject matter of which is of an analytical character and consists of definitions taken from the works of approved masters in ascetical theology, this is obviously the safest course, and testifies to the conscientious view which the translator has taken to his task.

Fr. Cotel's definition of a vow (Art I) is: *a deliberate promise made to God of an act better than its opposite.* In the seventeen pages devoted to the explanation of this definition each term is analyzed at length, until we come to the last words "*an act better than its opposite.*" For their meaning the reader is referred to Fr. Cotel's "Catechism of the Vows." Now considering that the present book is intended as an explanation of the Catechism, and that these last words of the definition are in reality the *only ones* that are likely to present any difficulty to the intelligent reader not familiar with scholastic terminology, the reference to the Catechism is ill judged. The scholastics use the term to indicate that a vow must not have for its object a good which deprives another of his right or hinders the accomplishment of a greater good (ut non sit privativum aut ex se impeditivum alterius operis excellentioris seu perfectioris). But the limitation, as it stands in this "Explication of the Catechism of the Vows," serves no other purpose than to puzzle the reader; for it is not at all necessary to the complete definition of a vow. Theologians, and with them St. Thomas (Op. ii, ii, q. 88, a 1 et 2) whom Fr. Cotel follows as his principal guide place the essential elements of the definition in the words "a promise deliberately made to God." This covers the whole ground. The addition of *de meliori bono*, which, as some explain, means: *ut bonum illud melius sit quam ejus oppositum* bears no other sense than the one we have given above, which, since the author prefers to introduce

it, requires, more than any other part of the definition, a clear explanation of its meaning. Nor does the Catechism referred to satisfy in this respect.

This defect must, of course, be laid at the door of the author; but the judicious translator might correct it, in a future edition, without injury to the original, by a footnote, for we believe that he himself can only have comprehended the meaning of the phrase "than its opposite," by reason of his previously acquired familiarity with the language of the Schools. This privilege is not accorded to our average religious to whom a thousand things may present themselves as the opposite of that which they promise to God. To clear up such obscurities seem to us to lie within the proper sphere of the translator, whose purpose is to make the book accessible and practically understood.

The sensible remarks on "manifestation of conscience" in the concluding portion of the book would gain in importance by some explicit reference to the recent decree on the subject (Dec. 17, 1890), which is easily misapplied by those who adhere only to the letter of such injunctions.

Both the translator and publisher deserve the thanks of religious communities, to whom Father Cotel's book has hitherto been inaccessible, for this publication in English. The book, which is of a convenient form for its purpose, bears the "imprimatur" of Cardinal Gibbons.

LE SAINT SACRIFICE DE LA MESSE. Son explication dogmatique, liturgique et ascétique. Par le Dr. Nicholas Gihr. Traduit par M. l'Abbé, L. Th. Moccand, V. G. Revêtu de l'approbation de S. G. Mgr. Isoard, Evêque d' Annecy. Vol. I et II.—Paris: P. Lethielleux, 1894.

The Abbé Moccand has, to use the words of Mgr. Isoard, "given to French ecclesiastics, and to all Christians who enjoy the advantage of an intellectual culture enabling them to read it," a translation of Dr. Gihr's erudite and well known work on the holy Sacrifice of the Mass. "It is a book," says the Bishop of Annecy, in his approbation of it, "which has the peculiar merit of all works issuing from Germany. It is complete (*complet*). Complete, because it treats

thoroughly the subject which it proposes to itself; and it is complete because it is a work which unites with the characteristic element of religious science that of a tender piety."

In these words the learned French Bishop has given us the nature and worth of the book. It is a work to be studied; and to him who seeks at once knowledge and wisdom regarding the worship of the sacred mysteries of the Altar, from their first wondrous institution in the cenacle through the fruit-bearing ages of the Church, will find in these pages an inexhaustible and clear fountain. The French edition is made from the fifth of the original German. The latter has gained much of added detail in archaeological, liturgical and rubrical science since its first appearance, and some of the quotations and notes of a purely ascetical character have been subsequently omitted to avoid swelling the bulk of the work, which the French publisher has found it more convenient to put in two volumes.

The idea of sacrifice as an act of worship, the sacrifice of Calvary, the unbloody Sacrifice of the altar forming the central source of devotion and grace in the Catholic Church—these are the introductory themes to the full treatment of the Liturgy of the Mass. The vast erudition which the writers of the ages of faith developed in the Schools, the light which the interpreters of Catholic symbolism have thrown upon the mysterious forms of the ritual, the historical evidence of unbroken unity drawn from the constantly growing number of archaeological proofs in cypher and art—all these elements have been brought together, sifted, digested and rendered serviceable to the student of many sciences in this unique and thoroughly trustworthy work of Dr. Gihr.

The French translation, on comparison with the original, proves itself both faithful to the author's thoughts and statements, and free from that servile rendering of an idiom altogether distinct in its nature and composition from the French. This is, of course, essential to make the work acceptable to ecclesiastics in France who have abundance of good literature on this, as on all other topics within the range of ascetic theology. The present translation indicates, however, the real want of a more solid treatment of such subjects, a feature which is, as the French writer of the Introduction readily admits, usually to be found in the works which issue from German scholarship. Herder, the publisher of Dr. Gihr's first five editions, has found a ready sale of more than twenty thousand copies among the clergy of his country. France is likely to receive the work in its national version with similar favor. It would be

some proof of a healthy intellectual life among the English speaking clergy of America if a hopeful publisher here were to venture on a modest edition in English. Of numbers able to read we have enough and there is much boasting that we have hope to represent some day the aristocracy of intellect. It is idle talk. A few writers of solid attainments there are, some few more readers of learned books; how few, is best shown by the booktrader's meagre sales-list. Our ambition is to popularize knowledge, and that means largely to encourage superficial knowledge with all its attendent dangers. It can never last unless the teachers, above all the clergy, turn an earnest mind to solid studies, to such books as Dr. Gihr offers in his special line.

L'HOMME-SINGE ET LES PRÉCURSEURS D'ADAM EN FACE DE LA SCIENCE ET DE LA THEOLOGIE.—Par Fr. Dierckx, S.J., Societe Belge de Libraire, 16 Rue Treurenberg, Bruxelles.

This is by all odds one of the most satisfactory works on the subject treated which we have ever read. Although a brochure of only 124 pages—made up of articles which have appeared in the *Revue des Questions Scientifiques*—it discusses the topics it embraces much more thoroughly than many a larger and more pretentious work. Fr. Dierckx deserves the gratitude of his readers for having given in so small compass so much valuable and interesting information. The author displays a complete mastery of his subject, both from the point of view of science and theology, and while thoroughly liberal in his views, he sacrifices nothing of faith or dogma. He critically examines the latest conclusions of science and shows that neither the Church nor the Bible has anything to apprehend from scientific investigation or advancement. It is only sham science—fanciful speculations and wild hypotheses—that is ever opposed to revealed truth. True science and the teachings of faith neither are nor can be contradictory, and the oft-repeated assertion that they are contradictory has no other foundation than ignorance or misrepresentation.

We are glad to take this occasion to say a word of the *Revue des Questions Scientifiques* itself. The *opuscule* we have just noticed is a fair sample of the scope and character of this estimable magazine.

In our opinion it stands without a rival among quarterlies—either secular or religious. As its name indicates, it is a review of current questions in science. It counts among its contributors the ablest scholars of the Catholic world and is an honor not only to its promoters but to the Church as well. Every article is an exhaustive study of the topics treated, and gives the reader the last word of science and, whenever required, it indicates the bearings of the discoveries and conclusions of science on the doctrines of the Church. No priest who reads French can afford to be without this valuable publication. Besides being thorough and always up to date it is a library in itself, and, considering the amount of matter it gives in its pages, it constitutes one of the cheapest libraries with which we are acquainted.

J. A. Z.

ORCHIDS.—A Novel by Lelia Hardin Bugg. St. Louis, Mo.: B. Herder, 1894.

"Orchids" is a high-class novel which we cannot afford to pass by in silence. The description of American life and character, in which the vulgar aspirations and devious methods of a certain class of our New World society are contrasted with the noble impulses and right-minded courage of the frank American character when guided by the principles of religious training, is true and natural. The tone is throughout pure and elevating, without that tinge of exalted sentimentality which is supposed to be a proper antidote for the shameless naturalism of the modern novel, but which, by its extreme method creates unreal views of life, and thus defeats its own purpose of improving heart and mind.

On reading at first the author's views expressed in her spirited "After-Thought," we were inclined to cavil with certain canons she lays down as to the proper aim of the novel writer. But when we looked in the book for the illustration of the principle of naturalism as we understood her to emphasize it in theory, our critique was gradually disarmed.

"Orchids," like the American *herb perennial* from which the novel takes its name, merits a lasting place among the flowers of our literature.